Circulation Department

THE subscription price of WORLD CALL will be increased to $1.50 on July 1, 1920. New subscriptions, *for one year*, will be accepted at the dollar rate until July 1. Anyone having an expiration date not later than September, 1920, may renew *for one year* at the dollar rate, *providing such renewal reaches* WORLD CALL *office before July 1, 1920.*

Please take a look at the expiration date shown on your magazine. If you are entitled to renew at the dollar rate, why not send in your renewal now?

Please give your expiration notice prompt attention. Will you not cooperate with WORLD CALL office and your local magazine chairman by returning card and one dollar to the office and by notifying your chairman that your subscription has been renewed?

Please notify WORLD CALL office directly when you change your address; also when you fail to receive any copy of the magazine due you.

Please send literature orders to the Literature Departments of the Boards, and send subscriptions for WORLD CALL to WORLD CALL office.

Have you told your friends about their opportunity until July 1 to receive WORLD CALL one year for $1.00? If you have not, will you do so?

Promotion on Merit

NOTHING need be told Disciples of Christ who attend conventions about Miss Daisy June Trout, a daughter of Kentucky who left a Y. W. C. A. secretaryship at a heavy sacrifice of salary to work in the Christian Woman's Board of Missions. When the five magazines were united in WORLD CALL the Board was asked to release her to become Circulation Manager. The increasing duties and decreasing personnel of the Board finally compelled it to ask the Magazine Committee to permit Miss Trout to return to her former work, or rather to the larger work of the churches, womanhood in the United Christian Missionary Society. The change is a promotion.

Two things made it possible to do this without serious loss to the magazine. First, all secretaries, state and national, men and women, are field representatives of WORLD CALL. Second, Miss Bertha A. Haffield, who had come to WORLD CALL after two years' experience on *Missionary Tidings*, and had served with marked efficiency as Assistant Circulation Manager, carrying on the work of the office while Miss Trout was in the field more than half of the time, was ideally fitted to take over the entire responsibility of the Circulation Department. Our subscribers have already found her a prompt, courteous and capable correspondent, and the staff rejoices in her fellowship in our common task of producing and distributing a magazine that we hope will increasingly deserve at least a part of the generously flattering praise that comes to the office.

EDITORS OF WORLD CALL.

Lake Louise

FACING this page is a reproduction of a wonderfully fine photograph of Lake Louise, Western Canada. It is generally agreed by travelers that there is not a more beautiful spot on the continent of North America and it is a question whether there is anything in other lands that excels it.

WORLD CALL

Continuing

MISSIONARY TIDINGS — AMERICAN HOME MISSIONARY
The MISSIONARY INTELLIGENCER — *The* CHRISTIAN PHILANTHROPIST
BUSINESS IN CHRISTIANITY

Published Monthly for

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Board of Church Extension
603 New England Building, Kansas City, Missouri

Board of Ministerial Relief
627 Lemcke Building, Indianapolis, Indiana

Board of Education
222 Downey Avenue, Indianapolis, Indiana

Board of Temperance and Social Welfare
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By Men and Millions Movement, 222 West Fourth Street, Cincinnati, Ohio

W. R. WARREN, *Editor*
MRS. EFFIE L. CUNNINGHAM, *Associate Editor*
MISS BERTHA A. HAFFIELD, *Circulation Manager*
EARL V. EASTWOOD, *Office Editor and Advertising Manager*

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Budget for Missions, Benevolence and Education

May 1, 1920 to April 30, 1921

Foreign Missions	$2,488,352
Home Missions, Including State Missions and Church Extension	2,064,965
Religious Education, Including Sunday School and Christian Endeavor	197,331
Ministerial Relief and Pensions	223,912
Benevolence, Including Buildings for Nine Institutions	1,000,000
Temperance and Social Welfare	25,440
Total to United Christian Missionary Society	$6,000,000
Education	$5,975,000
Christian Unity	25,000
Total to Board of Education	$6,000,000
Grand Total	$12,000,000

Allotment to States

Alabama	$60,000	Montana	$30.000
Arizona	15,000	Nebraska	225,000
Arkansas	100,000	New Jersey	2,000
California	600,000	New Mexico and West Texas	20,000
Colorado	100,000	New York	200,000
Connecticut	5,000	North Carolina	150,000
Delaware	5,000	North Dakota	5,000
District of Columbia	75,000	Ohio	1,300,000
Florida	50,000	Oklahoma	350,000
Georgia	100,000	Oregon	150,000
Idaho	40,000	Pennsylvania	350,000
Illinois	1,000,000	Rhode Island	1,000
Indiana	1,200,000	South Carolina	25,000
Iowa	750,000	South Dakota	15,000
Kansas	650,000	Tennessee	80,000
Kentucky	1,200,000	Texas	1,000,000
Louisiana	25,000	Utah	3,000
Maine	2,000	Vermont	2,000
Maryland	15,000	Virginia	300,000
Massachusetts	10,000	Washington	150,000
Michigan	150,000	West Virginia	150,000
Minnesota	50,000	Wisconsin	15,000
Mississippi	70,000	Wyoming	5,000
Missouri	1,200,000		
		Total	$12,000,000

Joint Promotional Committee

C. H. Winders, Chairman

Mrs. Anna R. Atwater H. O. Pritchard Stephen J. Corey J. C. Todd

J. H. Mohorter, Executive Secretary, 45 West 18th Street, New York City

Funds raised in this campaign should be sent to the Treasurer of the Joint Promotional Committee, Postoffice Box 1352, St. Louis, Missouri.

Regular funds should be sent to the separate Boards, as heretofore.

TO INFORM THOSE WHO ARE INTERESTED; TO INTEREST THOSE WHO OUGHT TO BE INFORMED

World Call

222 Downey Avenue Indianapolis, Indiana

MAY 1920

The Church's Zero Hour

IT is 2 p. m. Sunday, April 25. Then begins the canvass for pledges in the Interchurch World Movement. This canvass will continue a week and a day, through Sunday, May 2. It is not a mere every-member canvass, but a thorough-going, intensive campaign, to reach every member of course, but not to leave him until he is adequately enlisted.

The askings of the cooperating churches for missions, benevolence and education amount to $336,000,000, of which $175,000,000 is to be paid within one year.

The amounts are too small, whether measured by the work that is to be done or by the resources of the 15,000,000 church members who are represented in the campaign.

This is war.

The supreme issues of the military war were not settled; the way was merely cleared for their settlement. It is the Christian war that must permanently save the world from greed and lust and tyranny.

Nothing but immediately impending disaster drew the Allies and America into the unity that marked the other conflict, and it has taken a like serious situation to lead 60 per cent of the evangelical churches of America to make common cause through the Interchurch World Movement. The campaign is united in some features and simultaneous in others, but cooperative in all respects. The same devil is fighting all the churches.

The battle line runs clear round the world, athwart every nation, and into every human situation. Wherever man is, there is the conflict.

This advance was ordered by the Prince of Peace nineteen hundred years ago. Today it is clearly seen that all the incalculable cost of the European war was due to the Church's failure to obey her Lord. She will now go and sin no more lest a worse evil come upon her. For every dollar of the budget that we fail to give now America will have to pay ten dollars in taxes in years to come. For every missionary she fails to send today ten soldiers will be required tomorrow.

So manifest is the necessity that the principal denominations not cooperating with their fellow Christians in this campaign have independently undertaken similar unprecedented forward movements.

The church that today shuts its eyes to the world's need of Christ and stops its ears to Christ's marching orders must hereafter call itself something else than a church of Christ or become an object of contempt in the eyes of all intelligent people. For this thing is not being done in a corner and participation in it is not being limited to church members.

The Interchurch World Movement is to continue five years. Some of the cooperating churches are taking their pledges for the entire period. The goal of the Disciples of Christ is definitely set for the first year at $12,000,000, equally divided between missions and education. The tentative aim for five years is $60,000,000.

Consider carefully the statements in this and the two preceding numbers of WORLD CALL regarding the needs to be met by this budget and you will see that instead of being a large sum it is altogether too small.

How can a great body of a million and a quarter people count itself doing more than its share when it gives in a whole year for the redemption of the whole world and for the education of all its own sons and daughters less than the cost of one battleship? Yet this is all our $12,000,000 budget amounts to.

The issue comes home more sharply to the Disciples of Christ since the culminating day of the campaign is May 2, our annual Home Mission day. The budget for Home Missions is $2,064,965, almost equal to that for all foreign fields combined, if the $197,331 for Religious Education (Bible school work) be included.

Even if we dared to slight the evangelization of Asia and Africa, we could not fail to see the immediate necessity of making North America Christian. If we were willing to let Latin America remain illiterate and without the Bible, we could not refuse to improve the Sunday schools of the United States and Canada or to train preachers for our own churches.

In the long run the two are one, for America, Christian, will inevitably share her faith with all the world.

A peculiar responsibility attaches to every reader of WORLD CALL in this supreme hour—the responsibility of knowledge. It is your privilege not only to make your subscription in the light of what the missionaries—call the roll and measure their sacrifices—are doing, but to report the facts to those who are not informed, and secure their cooperation.

Every citizen had to be enlisted in the support of our soldiers before the other war was won; every member and friend must be enlisted in the World Movement of Disciples of Christ for the support of our ministers, teachers and missionaries, before our part can be done toward the realization of the greater purpose of our Savior.

And let us come to the Zero Hour with prayer, as did our soldiers over there—prayer for guidance in doing our whole duty; prayer for those we should lead into fellowship with our missionaries; prayer for the cooperating churches and for all friendly citizens who are helping; prayer for all non-cooperating churches that separation from us may not mean unfaithfulness to their Lord; prayer for the front line that it may hold until relief comes and the victory of our Lord is assured.

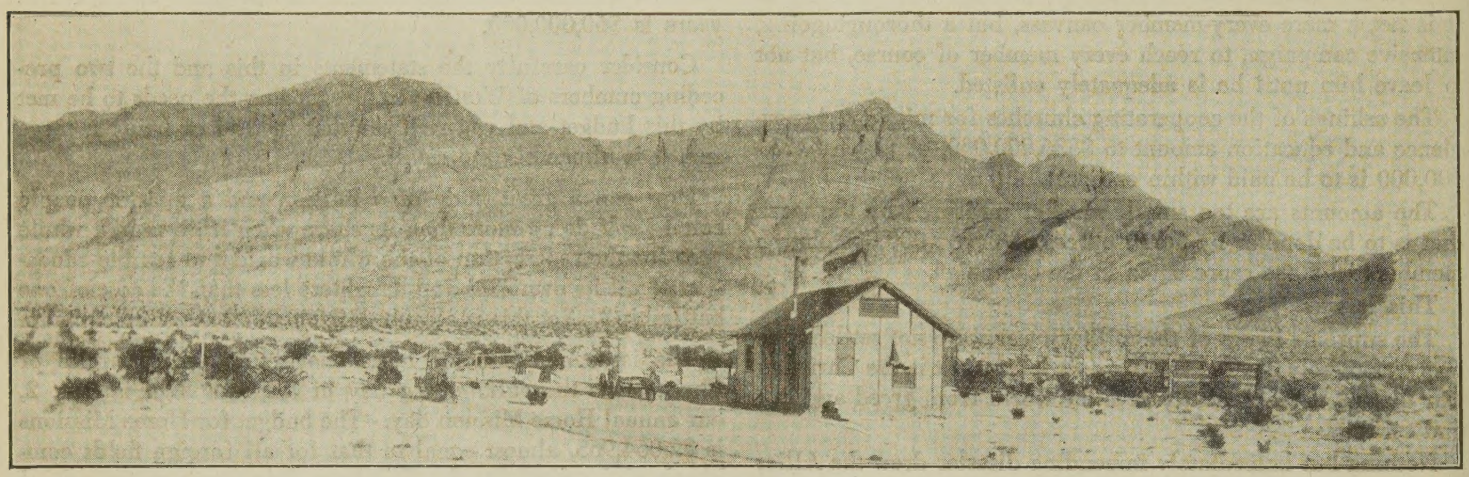
SPOKANE UNIVERSITY

False Prophets

By GRANT K. LEWIS

THE course of empire has made its way westward across the American continent, always in the face of the ignorance, prejudice and opposition of the conservative back home. Thus in the days of New England settlement, at the first general town meeting of Cambridge, Massachusetts, the town council was instructed to build a road to the west "as far as it would be needed." At the second meeting, one year later, the council was severely criticised for building the road so much farther than it would ever be needed, thus wasting the people's money. They had built the road eight miles!

One of the first missionaries ever sent to Chicago complained that the location could never be anything more than a swamp and that it would be a waste of missionary money to attempt to establish relief work there.



A Shack in the Desert Where a New Home Is in the Making

If Daniel Webster were only alive today we would like to have him visit the Pacific coast, stopping at Los Angeles, San Francisco, Portland and Seattle. If Daniel could see the big ocean liners in that magnificent harbor at Seattle, he might recall that once upon a time he said, "What can we hope to do with the western coast of three thousand miles, rockbound, cheerless and uninteresting and not a harbor on it? Mr. President, I will never vote one cent from the public treasury to place the Pacific coast one inch nearer Boston than it is now."

And Senator Benton of Missouri said, "The ridge of the Rocky Mountains may be named as the convenient, natural and everlasting boundary. Along this ridge the western limits of the Republic should be drawn and the statue of the fabled god, Terminus, should be erected on its highest peak, never to be thrown down."

And in all seriousness, Senator Dickerson of New Jersey said, "Is this territory of Oregon ever to become a state, a member of this Union? Never! A young, able-bodied Senator might travel from Oregon to Washington (D. C.) and back once a year, but he could do nothing else. It would be more expeditious to come by water around Cape Horn, or to pass through Bering Straits."

But Senator McDuffie of South Carolina, in 1843, capped the climax when he said, "Have you made an estimate of the cost of a railroad to the mouth of the Columbia? Why, the wealth of the Indies would be insufficient. Of what use would it be for agricultural purposes? I would not give a pinch of snuff for the whole territory."

From that so-called "Oregon Country" there was carved three states, Washington, Oregon and Idaho, whose population in 1910 was 2,140,349, and whose estimated valuation in 1912 was $5,771,020,234. And to think that less than seventy-five years ago a wise United States Senator said it wasn't worth "a pinch of snuff"!

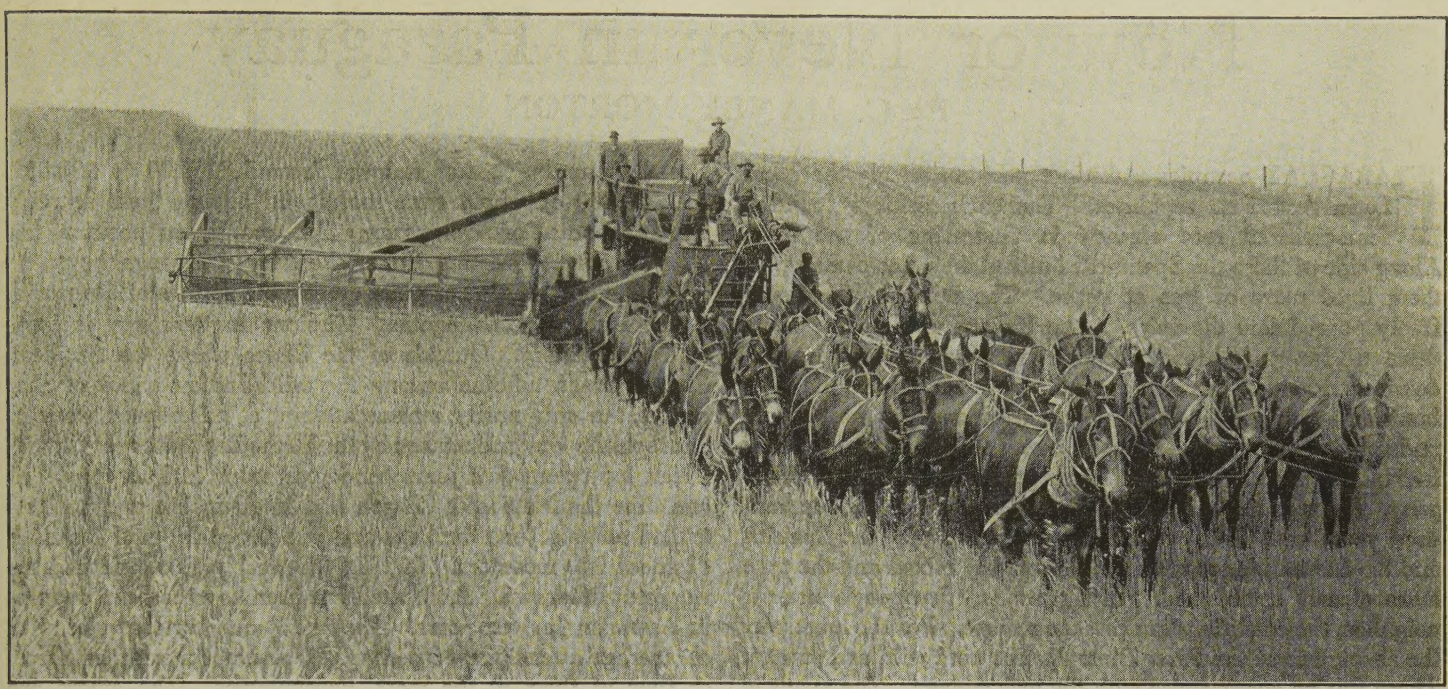
Proctor Knott's speech on Duluth has become a classic of satirical literature. It has found a place in many standard publications of oratory and has been published in many editions by the Commercial Club of Duluth. In it he said:

"Now, sir, as to those great trunk lines of railroads spanning the continent from ocean to ocean, I confess my mind has never been fully made up. It is true they may afford some trifling advantages to local traffic, that they may even, in time, become the channel of a more extended commerce; yet I have never been thoroughly satisfied either of the necessity or expediency of projects promising such meager results to the great body of the people." And again:

"'Duluth!' The word fell upon my ear with peculiar and indescribable charm, like the gentle murmur of a low fountain, stealing forth in the midst of roses, or the soft, sweet accents of an angel's whisper in the bright, joyous dream of sleeping innocence. Duluth! 'Twas the name for which my soul had panted for years, as a hart panteth for the water brooks. (Renewed laughter.) But, where was Duluth? Never, in my limited reading, had my vision been gladdened by seeing the celestial word in print. (Laughter.) And I felt a profound humiliation in my ignorance that its dulcet syllables had never before ravished my delighted ear." (Roars of laughter.)

Yet in 1914 Duluth had 90,000 population, bank deposits of over $23,000,000, an assessed valuation of over $323,000,000, grain shipments of over 93,000,000 bushels and a lake shipment of over 33,000,000 tons, worth over $287,000,000.

The barren waste to which the speaker referred has become a great agricultural section. Duluth has in a measure attained the commercial and industrial prominence he attributed to her in extravagant phrases and the predictions made in jest have thus come true.

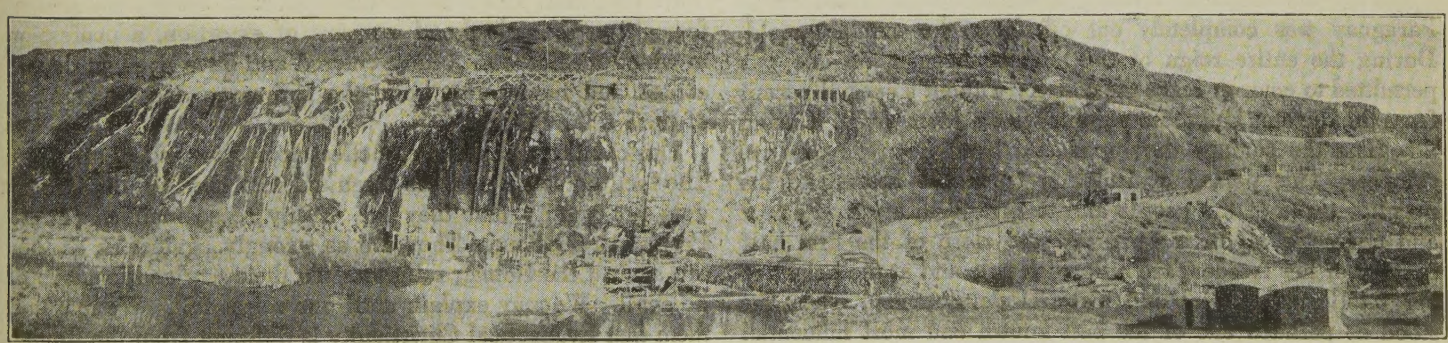


Combine Harvester at Work in the Big Bend District, Lincoln County, Washington, Cutting, Threshing, and Sacking as It Goes

The whole world knows now how lacking in vision these great statesmen were. In 1889 the American Christian Missionary Society sent William F. Cowden to the Northwest. Then, one by one, churches began to appear in growing towns. So also men of God were sent into the great state of California, and churches about Los Angeles and San Francisco Bay began their development. Because of this far-seeing vision of the American Society hundreds of churches are growing on the west coast. In the states of California, Oregon, Washington, and Idaho we now have 506 churches, which gave last year to benevolences, in addition to supporting their own local churches, $170,116.20.

This same misunderstanding based on ignorance and prejudice has been voiced against the development of Alaska. When Secretary Seward proposed to buy Alaska he was greeted with shouts of derision from Congress, and the members vied with each other in piling vituperous epithets upon his unhappy head. They called it "Seward's Folly," "Walrussia," "The Frozen Empire," "Icebergia," and the like. Nevertheless, just as the "Oregon Country" fooled the wise men, so Alaska is fooling the folks of a later generation. While the eminent statesmen railed over the expenditure of $7,200,000 used in the purchase of Alaska, it is interesting to know that the value of the 1918 catch of Alaska salmon was $20,000,000, and it has produced in minerals, furs, fish and other products more than $550,000,000. It is coining money by the millions, its fish and its copper now exceed its gold, and its agricultural development has only begun. Alaska is our last great frontier. It has the room, the resources and the climate. It is now getting the people and the transportation facilities.

The American Society in 1917 sent Harry Munro as its first missionary to Alaska. He explored this great country and noted the strategic places and developed an acquaintance. As a result of his labors the Society can now wisely plan the future of our work in this great empire. Plans are in the forming for sending two missionaries to Alaska when the opportune time arrives, one to do itinerant work among the new towns and camps; the other to establish and develop a permanent church at Petersburg, and from that base render service by motor boat to the canneries and lumber camps in adjacent territory. The estimated cost of this program is $6,000 per year.



THOUSAND SPRINGS

One of the most remarkable pieces of scenery in the State of Idaho is "Thousand Springs," issuing from the northern wall of the Snake River Canon. The flow is several thousand cubic feet per second and is constant throughout the year and maintains a temperature of about 60° F. They come from a subterranean flow of "Lost Rivers." The largest single spring is "Snow Bank," discharging 1,500 gallons per second. The waters from "Thousand Springs" are used to generate electric power and for irrigation. Thus man is assuming dominion over nature and making the desert glad and fruitful. The gospel must accompany material progress or it will be a peril. The picture was sent to World Call by Mr. H. L. Cook, of the Idaho Power Company, Boise, Idaho.

Now or Never in Paraguay

By C. MANLY MORTON

PARAGUAY occupies a distinct position among the other Latin American republics. The early settlers found a semi-civilized race already in possession of the land. Along side of these the Spaniards builded their homes and with them lived more or less at peace. The Spanish blood was freely poured into the veins of the Indians until today, while there are few pure blooded Indians in Paraguay, yet the predominant blood of the Paraguayan race is Indian and the most familiar language, the most widely used and the most freely understood, among the mass of the people, is the Guarani Indian language. Very little immigration has reached Paraguay. The race today is practically the same as it was one hundred years ago, with perhaps the exception that the Spanish and the Indian bloods are more thoroughly mixed and the type more clearly established. In Argentina, Paraguay's nearest neighbor, the conditions are just the reverse. For the most part the aborigines of the River Plate district were wild and savage. There was no compromise with the new comers. The result is that as in the States, the Indian population was either killed or driven back into the wilds, where today in ever diminishing numbers they rove and live their nomadic life. Argentina has received a vast stream of immigration. Buenos Aires is almost as cosmopolitan as New York City. Spanish, Italian, German, Irish, Russian and many other races have there found their homes and freely mixed their bloods, not so much with an aboriginal race as with one another. The result is altogether different from that found in Paraguay. Racially the Paraguayan is different from the Argentine or from any other Latin American. He is different in sentiment, in emotion, in morale, in character. He must be dealt with and met on a different plane.

Paraguay is an inland republic. To the east, west and north she is almost completely cut off from her neighbors by dense swamps and woodlands and by the lack of ways of communication. Her only outlet is through the Argentine Republic to the south. She has, therefore, suffered from the pressure and often oppression brought to bear by the Argentine government, which for sixty years after the liberation of the colonies from Spain sought to force her to join the Argentine Confederation and lose her identity in the larger nation. The result is that while this nation is in many things forced to accept the leadership of her stronger neighbor, yet there are those who advocate a conscious rejection of anything Argentine and seek deliberately to create opposing circumstances.

During the first thirty years of her liberation from Spain Paraguay was completely cut off from the outside world. During the entire reign of the dictator Francia no one was permitted to enter or leave the country without a special permit from the dictator and these permits were seldom given. During this time the country developed and lived upon its own resources. This period of isolation tended to accentuate the peculiar traits of the people and to give them a temperament and character all their own. At the close of the first half century of her freedom from Spanish rule and at the height of her intellectual, social and material development, when she stood as perhaps one of the best known and most influential and powerful nations of the southern continent, she was made the double victim of the ambitions of her own ruler from within and of the envy and jealousy of her neighbors from without, and was thus forced to fight a war to extinction against the combined forces of Brazil, Uruguay and Argentina. In this war the population was reduced from 1,200,000 to 220,000, only 20,000 of whom were males and among them scarcely one able-bodied or strong man. Her wealth, her position, her all was gone. Starting there, she fifty years ago began to rebuild and to regain her place among the nations of the world.

The history of Evangelical Missions in Paraguay is especially interesting. Outside of the Chaco where the Anglican Church has a mission among the wild Indian tribes of that region, the only really serious attempt at missionary work in this republic was undertaken by the Methodist Episcopal Church which for twenty-five years conducted work in Paraguay. At one time the Methodist Church had in Asuncion two well attended schools (one for boys and one for girls) and a church of about 140 members. In 1912 the work was closed and the workers withdrawn. The United Brethren have had two couples in Asuncion for ten years. They have one little service with an average attendance of perhaps 20 and not more than three, or four of them at the most, Paraguayans. The others are Turks or Syrians. The John Hay Mission has been working in Paraguay for some seven or eight years. Various independent missions have been established in Asuncion and the outlying regions during the past several years. Every one of them has within a short time failed and left the field. Today, notwithstanding the fact that the United Brethren and the John Hay Mission still maintain their workers and that the Southern Baptists are sending two men to Asuncion within the near future, I feel that I am well within the truth when I say that Paraguay is, practically speaking, a virgin field and that the biggest effect of the past efforts at work in this country has been to demonstrate beyond a doubt that if Paraguay is to be reached and influenced that it must be undertaken with a broader vision, a further look into the future and with a different program from anything that has ever been undertaken in the past.

In Paraguay today the Disciples of Christ have a peculiar responsibility as well as a unique opportunity. The eyes of all American Christendom are upon us watching the spirit and manner in which we undertake and execute this task. If we fail, we will commit one of the most colossal missionary blunders of the age. If we succeed, we will win a nation for Christ and will set in motion a force which will do much toward bringing all of South America to the feet of the Master of Men.

In the past, Christianity has meant a system of hollow formalism, the priesthood a means of extortion, a profession in which mediocre men have entered and have lived in drunkenness and immorality upon the ignorance and superstition of their fellow beings.

This condition has its direct effect upon Evangelical missions. The fact that these men are disgusted with the Catholic Church does not signify that they are in any sense inclined toward Protestant missions. They are as strongly against us as they are against the Roman religion. To them explanations are of no avail. We may explain until our voices fail. We may tell them that Evangelical Christianity is different from the Roman faith which they have always known. We may dwell upon the purity of the message we bring, the highness of its principles and the divineness of its origin. But they are used to words. They have heard just such claims from the priests. In Latin America the work of Christian missions is more difficult than

Indians of Paraguay Sitting in the Sun Outside Their Rude Abode

among a people who have never heard the name of Christ. Here, the people have heard too much and seen too little. The gospel which today takes hold of the hearts and lives of these people, must be preached through the school room, the hospital, the orphanage, the social contact, the daily living of the workers who day by day quietly, inoffensively live the teachings of the Son of God.

The worker who comes to Paraguay should be a more enthusiastic envangelist, a stronger believer in the power of the Gospel of Christ and a more determined worker for the final establishing of His Kingdom than the one who goes to a field where the church is the first institution established and where the preaching of sermons from the pulpit is one of the most conspicuous duties. But the man or the woman who comes to Paraguay must be able to look ten, twenty, fifty years into the future and to work today with his eyes on the days to come. He should have a double endowment of faith, patience and love. He should so teach school that the boy who passes through his classes will some day ask of him, or perhaps his successor when he shall have passed away, to tell him the secret of that man's life and to reveal to him more of the divine power which would make men live as did he. He should so administer assistance to the sick and the needy that the day will come that men seeing the Christlikeness of his life will themselves ask for the church and its fuller activities and duties. He should so lecture on literature, on science, on politics, on art that every lecture will bear a message of health and healing to the hearts and souls of those who hear. In this way the ears of the nation will be opened and its soul touched and quickened.

In view of the above facts and conditions, I would at this time like to *recommend:*

1. The establishment of a modern high grade Christian school for boys and girls, with the three departments, *i. e.*, Kindergarten, Primary and Secondary Instruction, according to the *revised* program of the National College.

At least one new modern school building should be ready for occupancy by the beginning of the school year March, 1921. In order to construct this building, plans should be prepared at once and estimates secured in order that work may begin at the earliest moment.

2. The naming of this school, *Colegio Internacional.* It will be necessary to have a name for the institution from the very beginning.

3. The establishment of a modern agricultural school (at some place near Asuncion to be designated by the Paraguayan government), as early as the proper man can be found to direct it. There is not such an institution in all Paraguay and no other institution is more desired by the Paraguayans or would fill a greater demand or need. The government has promised to give us the land and a small subvention for stocking and maintaining such a school. Several times during the year just closing officials and men of prominence have inquired as to our intentions and plans and have expressed a strong desire for the realization of such a work. Unless we are able to do

something along this line within the next two years, I fear the opportunity will be lost. The demand is so great and the need so pressing that unless the government sees that we mean to accept its offer, I fear that it will be placed elsewhere and that not only some one else will gain this advantage in influencing the life of Paraguay, but that the work will be done in a less efficient manner and the influence exerted for the promotion of a less important cause.

4. There is a crying need for medical work in Paraguay. Leprosy, tuberculosis, syphilis and other diseases carry off thousands every year. I will quote extracts from an editorial published in "El Diario," one of the largest and most influential papers of Asuncion. When translated the editorial reads as follows: "With the motive of his recent return from Villa de San Pedro, where he is installing a hospital for the treatment of syphilitic diseases, we have had the opportunity of interviewing Dr. Jose V. Ynsfran and of asking him his impressions of the sanitary conditions in that important district. The above mentioned physician did not hide his alarm and manifested to us that the situation is positively grave and that it is going to require an energetic and persistent treatment. The sanitary problem, he assured us, assumes such proportions in the department of Villa de San Pedro, as well as in the entire republic—proportions so formidable and overshadowing—that if it is not solved within a short time, the entire future of the race will be endangered." "This single instance," the writer continues, "will be sufficient to demonstrate the extent of the problem: More than seventy per cent of the young men drawn for obligatory military service have to be rejected on account of their physical condition. Such a condition would produce fright in any other country, where twenty per cent is considered a proportion alarming."

S. G. Inman Trying to Photograph a Market Woman in Asuncion, Paraguay

According to unofficial statistics (there are no official statistics on this point) the average life in Paraguay is less than 25 years.

According to government statistics, twenty-eight per cent of all deaths is among children of less than one year of age. Forty-five per cent of all deaths is among children of less than five years of age. The infant mortality is indeed alarming.

The government is just now putting forth a strenuous effort to better the conditions, and the more progressive of the people are alive to the danger and the need for quick and decisive action. But the problem is so immense and the means at hand so meager that an internal solution of the problem is not likely to come within the near future. The government has not the funds with which to meet the needs. The number of doctors in the country is not sufficient. The preparation of a great many of the practicing physicians is lacking in many details (in the country districts any person, whether he has ever had medical training or not, can practice medicine). The one government hospital here in Asuncion and the various private sanitoriums are poorly equipped and far below the normal standard.

Several, among them some of the prominent doctors of the capital, have suggested to us the great need and the advisability of our establishing a model hospital here in Asuncion. Outside of this city there are several towns of importance, each with a back territory of thousands of square miles, without even the pretensions of having a hospital and some of them without a trained doctor. There are vast regions in which a consecrated doctor could do a monumental work in his profession and at the same time direct the religious thought and being of thousands of people. Such a doctor could, perhaps after the first year or two, be entirely self-supporting.

I would therefore recommend that the Board begin searching for: 1st. A doctor and two trained nurses for a hospital to be established either in Asuncion or in one of the other towns of the republic (the exact location to be determined upon further investigation); 2nd. For a doctor to go into the interior for general practice. I believe important financial aid for the above work can be secured here on the field. I would further recommend that if at all possible the first doctor be sent out within the next two years.

5. There is not a single orphanage for boys in all of this republic. There is but one such institution for girls and that is conducted in the same buildings and under the same management with the poorhouse and the lunatic asylum. This institution is conducted by the Catholic Sisters aided by a subvention from the government.

Since our school to be opened in Asuncion is to be for boys from the higher class families and since it is impossible to mix the two classes in the same institution, I would recommend that the Board plan to establish, as early as possible and not later than 1924, a Boys' Orphanage and Industrial Training School in either Villa Rica or Concepcion, the second and third largest towns in the republic. I would also recommend that as early afterwards as convenient, or even at the same time or before, if the specially prepared workers and funds can be secured, that a Girls' Orphanage and Domestic Training Institute be established in one or the other of the above mentioned towns. For this work a grant of land and some financial aid can be secured from the government and citizens of each locality.

6. There is great need for social leadership in Paraguay. The social life is putrid with immorality and the mental life is highly impregnated with materialism and vice. Sixty-three per cent of all births in Paraguay are illegitimate. The late president of the republic, one of the most honest executives as well as one of the most respected and loved officials the nation has ever had, was never married to the woman who was the

Former Home of the Dictator Lopez, Now a National Museum of Paraguay

mother of his children. In the same issue of the paper which mentioned that his eldest son marched in the procession to the cemetery, the day's extract from the official registry classified him as a bachelor. Congress voted to pension his minor children, but never a word was mentioned about the poor woman who had borne them. The sanitary conditions are unbelievably bad. The only thing which saves the country from constant epidemics is the scorching brightness of its tropical sun and frequent, drenching rains which wash everything before them. The young manhood is idle and lacking in idealism. In many ways Paraguay is yet in the middle ages. There should be at least one couple in Asuncion with the qualities, training and means for social service leadership. The school should be made a general social and cultural center. In the new buildings there should be a first-class auditorium and an up-to-date gymnasium. There should be a well-planned and ample athletic field and all of these accommodations should be so arranged that at certain times they can be used by and for the entire community. There should be a first-class motion picture machine with a service of educational films. Lecture courses covering the fields of literature, science, morals and religion should be organized and made attractive to the public.

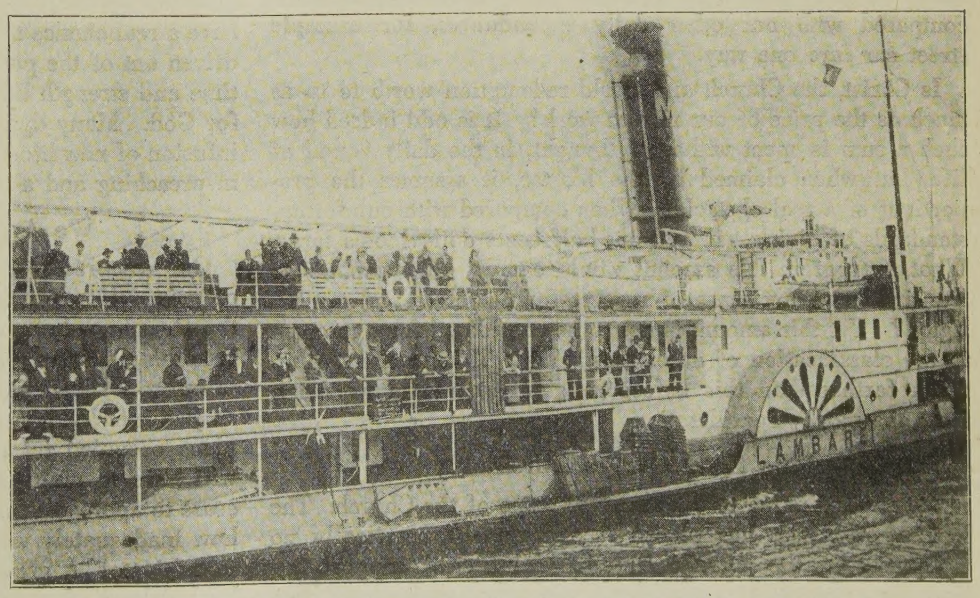
There are also opportunities for social workers, such as director of social activities for the various North American Companies which have established themselves in Paraguay. If the man could be found it is probable that one of the most important of these companies would, at present, put him on their pay-roll and bear all of the expenses of his work, for the sake of having a director for the social and religious life at its plant. Of course, a work of this kind would be, in a way, limited in its scope, yet there are vast opportunities in this field, and it is well, in the search for men, to keep this in mind.

7. I would like, also, to recommend that "mission homes" be erected for all missionaries sent to Paraguay. House rents, as well as all other expenses, are higher in Paraguay than in any other country of the world. From our own experience, we know that all living expenses, including rents, are double what they are in Buenos Aires. Besides this the commodities are far inferior. The average house in Asuncion which rents from $75 to $100 gold per month is both unsanitary and lacking in even the most rudimentary commodities. The house which rents from $50 to $75 gold per month is for the most part unsanitary to the point of being really dangerous. For less than $50 gold per month there are no houses to be found, of any kind, within the radius of the city where a missionary can at all afford to live.

8. Lastly, I would recommend that Paraguay be made the subject of special study and prayer during a part of this incoming year. This is a task as big and as important as the Disciples of Christ have ever undertaken. It is a work which is going to require the outlay of life and means on a large scale. Its opportunities are today at their zenith, tomorrow they will begin to wane if not taken advantage of at once. Human power cannot accomplish the task which we have taken upon ourselves in this nation. Those who come to the field must be backed up by an intelligent interest and by a united campaign of prayer on the part of the constituency at home.

During the five year period between 1924-29 the number of workers should be increased to at least 56 and several new branches of work should be opened, such as combined school and evangelistic work in several of the interior towns, a colony and industrial and agricultural training institute for the Indians of the old Jesuit mission territory, a church in Asuncion and perhaps one or two of the larger towns. Something might also be done among the wild tribes of the Gran Chaco.

Realizing its imperfections, I at the same time take pleasure in submitting the above report for your earnest consideration. I ask for it a patient, critical study and for ourselves as well as for those others who are perhaps at the present time on their way to Paraguay, the interest and prayers of the entire brotherhood.



Paraguay's Principal Means of Communication with the Outside World, 1,100 Miles Away

Is Religion a Necessity?

By F. E. SMITH

THE argument of money carries conviction in all channels of life. It is the statement of a general law to say that people spend their money for what they want. This holds good the same as that people find time for what they want most to do.

Is religion a necessity? Christian minded people give ready and active assent. They think in the realm of faith, many in the realm of conscience. Viewed from the final and practical point is this the real answer?

The amount of money spent for religion is less than for any regular items in our accounts. When we think in terms of necessities we recall food, shelter, clothing and other items. If religion is a necessity it seems that somehow it should be related to this classification in more than theory. If we recount the amounts spent for comforts we do not find any place for religion, the amount spent on it is too small. When one thinks of the luxuries indulged in by the present prodigal spending, it is at once clear that religion, so far as amount spent on it is concerned, has no place here. In a practical consideration where can religion be classified according to the amount it costs? Not with vital necessities, nor with comforts, certainly not with luxuries. It appears then that we have argued to the world in a way that speaks conclusively that we do not consider religion a necessity. We may not like this statement of fact but we have it to face. A church that costs little will be valued little.

The Problem Analyzed

Any problem is unsolved until analyzed. The twelve million dollar Interchurch Budget looks large until analyzed, but after that we feel like apologizing because it is so small. When seen in comparison with our real ability and resources there is no room for boasting, unless we compare with the former days of giving when this grace was even more unpopular than it is now. The Interchurch Budget means an average of two cents and seven mills a day for all our people. This budget and the current expense budget of all our churches are carried by a six-cent daily average. If a half cent more is given, a four hundred dollar increase could be made in the salary of every preacher. It looks like a trivial amount when compared with our other daily expenditures, for example street car fare one way.

Is Christ, the Church and world redemption worth to us as much as the price of our ride to work? It is odd indeed how such a sum is spent without a thought, in the daily round of life, but when claimed by the Master, it assumes the proportions of a real obstacle! When compared with our former standards of giving, six and one-half cents daily looms large. What a program this amount would carry! How can we do less and have any sense of respect for ourselves and our religion? Yet this amount is not to be considered for a moment in the classification of necessities. We will have to move up much farther than this before religion becomes a necessity, from the money consideration.

The Fatal Cost of Parsimony

We are beginning to uncover the shame of the Church. The lack of resources has placed second rate or practically no equipment in the average church. Ministerial support has been on a church starvation basis, our missionaries have been broken and many are needlessly dead because of lack of equipment and overwork due to insufficient workers. Our colleges have been starved until we esteemed them too weak to nourish our own sons and daughters, whom we then sent to tax-supported institutions or those fostered by Congregationalists, Presbyterians, Baptists, Methodists and Episcopalians. All this while the Church has greater resources than any secular institution. No corporation would so equip and support its employes. It would not be good business. We have dwelt on the resources of God while we have not called into service the wealth of the Church and her friends. We ought to quit calling on God to undertake what He has already endowed us to do.

Big Dividends on Minute Investments

The day has come for those who propose to accept the divine mandate to lead the lives of men, to demonstrate in terms that all must accept that religion is a necessity. This done will usher in a new day of revival. Unimagined spiritual resources will be released. The value of a heroic challenge to our giving, if accepted, will be worth to the Church all it costs, without considering the objective for which it is given. If men are right with God on the money question the chances are good that they will be right all around. If they are wrong on this, it is mighty hard to be right in the rest of life. The money test of Jesus is as real today as when first spoken.

There is a call in stewardship that we dare not disregard any longer. There are many good plans for giving, for instance, it is hard to understand how any one can cultivate the grace of liberality and give less than the tithe. But this is a minimum standard. Some argue about tithing, not those who practice it, however. When we come to view our religion as a necessity in our giving, we accept a principle that goes beyond any plan of minimums. It vitally affects the whole life.

The half cent mentioned above that produces a four hundred dollar salary increase for every one of our six thousand ministers, has in it great resources both material and moral for the kingdom. It would place the preacher at the front as a leader and free him from a thousand troubling anxieties. Large numbers of churches could take on a full time ministry and have a real chance to live and serve. Ministers who have been driven out of the pulpit could be called back and those whose time and strength have been divided could be claimed wholly for God. Many dying churches would be revived by such an infusion of new blood. There would be born a new conviction in preaching and a much greater loyalty to the ministry.

We Are Well Able and We Will

Our resources are more than enough for such an unheard of gain. If we understand how such giving will strengthen the church, redeem the world and develop our own souls, it is nothing short of criminal before God and the needs of men to refuse. But even the giving that will produce such results as just seen does not bring the spending for God up to the place occupied by what we spend for our necessities. We will have to multiply our giving many times before we can cease to apologize for it. How woefully lax we have been and how inadequately we have occupied the field God expected us to cultivate! A great new day is yet ahead, to be brought in by loyalty to the scripture in our giving to God.

Unredeemed America

By F. W. BURNHAM

This address by the President of the American Christian Missionary Society in the 70th annual convention of that organization, October, 1919, was one of the outstanding events in a history-making week. The spirit and power, and many of the words of it, have made a profound impression in some of the greatest state conferences of the Interchurch World Movement which were led by Mr. Burnham. On the eve of the Interchurch Financial Campaign, which begins April 25, and culminates May 2, the annual Home Mission day of the Disciples of Christ, we cannot do better than ponder well this message of Christian statesmanship.

CHRISTIAN civilization has not yet arrived. We are still in the age of elementals. The world is slowly emerging from the reign of brute force and savagery, augmented by scientific discovery and national efficiency. But, through the fires of our wrath and the smoke of our torment, there is discernible the assembling in the world of those governing forces of righteousness and justice which augur new eras of history. Swift transitions are possible, while the world is in the re-making, if elemental forces are laid hold of. The war has not made a better world; but it has brought us a new world which may be made better than the old.

Our first task is with our own beloved land. She needs redemption, and today is the day of opportunity. Much surface work has been done and enough beneath the surface to show the strength and quality of her fertile soil. The coming of prohibition has removed obstacles which seemed insurmountable, liberated half the race, and released resources of life and of money incalculable; but all the roots of life have not yet been reached; only a better way has been cleared for reaching them.

For clearness of thought it may be well to consider, in order, some of the phases of our American life which yet need the redemption which only the gospel of Christ can bring.

Social and Industrial

First, our social and industrial life needs redemption. The Cleveland riot of May 1, 1919, the disturbances of like character in a number of other American cities on that day, and the subsequent bomb outrages were the partial result of propaganda for an industrial revolution. The Seattle strike, the Winnipeg strike which tied up the city, entailing great suffering and resulting ultimately in a riot which threatened the stability of the civic government itself; the nation-wide strike of steel workers; the Washington, Chicago, Omaha and Oklahoma race riots; the lynchings in various quarters; these internal disturbances which must make America appear to the rest of the world as bad as Russia seems to us, all show a state of mind in which injustice, intolerance and unrighteousness are rife. No socialistic panaceas nor programs for shifting the hand which holds the lash can cure the ill of which these are the symptoms.

The present high cost of living which seems to result from everyone placing upon everything which he creates or handles all the additional charge which he thinks it will stand, until the price is maddening to the consumer—this on the one hand, and on the other, an extravagance in spending, on the part of rich and poor alike, hitherto unparalleled, indicate a spirit of recklessness and disregard of consequence to others and to the future from which we must save ourselves.

For this insane social and industrial order of things Christianity holds the only cure. Referring to proffered solutions of the industrial situation the New Republic said recently:

> "A sensible person will not be dogmatic about any of them. But he will insist that what lies at the bottom of all of them is a strong sense that in some combination of collective action and consent, with expert finding of facts, lies the hope of industrial regeneration. He will insist too that the basis of civil order depends not upon the application of some particular plan at some particular place, nor even on the application of a principle in a particular crisis; *but in a temper of mind* capable of convincing the bulk of the community that men are examining the facts and urgently trying to invent methods of dealing with them."

But it is just "the temper of mind", necessary to sane procedure, which almost nowhere now obtains. That "temper of mind" is not induced by much of the material in the New Republic itself; nor by the leaders on either side of the present struggle. It is "temper of mind" with which the gospel deals and it will not be until men have lost the present frenzy and heard again the "still small voice" of the Spirit of God, that they will find the "temper of mind" which is capable of working out and making applicable, measures for industrial peace, justice and democracy.

It is the time for the Church to exert her Christian power of sanity, calmness, and good will and to preach the unity of humanity. It is an hour for the preaching and the practice, of the fundamental Christian virtues.

Sources of Public Thought

Second, the sources of public thought in America need redemption. I do not refer primarily to the public schools, though these fountains must be kept pure; but to those other sources of public information and opinion which, for adult life, more than all else shape the thought and determination of the people, chief of which are the magazines and the daily papers. Most of our people leave the public schools while yet in the teen-age, before much constructive thinking has taken shape. The pulpit and the platform and the printed book wield a considerable influence among the more thoughtful and discerning; but for the vast majority of people the ideas and ideals which find utterance in the daily newspaper give form and substance to their thinking.

Certainly we believe in the freedom of the press and we bring no railing accusation against the better type of journalism with which our land is blessed. But I think there is no gainsaying the fact that there is a considerable portion of American journalism which is yet of the jungle. Its plan is to win by tooth and claw. Party loyalty plays up the news in the interest of party programs. The person or the policy out of favor is given no chance for a fair and impartial hearing. The purpose of such papers would seem to be not to disseminate the news, that is to propagate the truth; but

to give forth the news so colored as to advantage party or personal interest. In these days of big business, also, one is sometimes compelled to wonder how much of that which is given out as substantial editorial judgment, on behalf of the public welfare, is really the measured portion administered to the "public patient" because interests higher up think that is what the patient needs.

The menace of a press controlled is at once apparent. It is said that before the coming of the war of 1914 at least a dozen of the greatest metropolitan newspapers of Germany were owned or controlled by the Krupp Gun Works. It was by such a debauchery of the sources of public thought that the German people were led to their ruin.

It is not my purpose to say that the Church should buy up or control the public press; for I am not at all sure that such a course, if it were possible, would be for the public good. Truth compels us to admit that some of the so-called "church papers" are the worst offenders against the innocent. But what I am saying is that, somehow, through home and school and church, the gospel of Jesus must get itself so incorporated into the young life of the nation and into human institutions and organizations that, in the future, these sources of public thought shall be unswervingly dominated by His invincible righteousness.

Organized Religion

Third, organized religion in America needs redemption. It seems strange to make this statement about religion itself; but my emphasis is upon *organized* religion, and one needs but to read any one of the four Gospels to observe that it was against the *organized* religion of His day that Jesus waged His unrelenting warfare; and that it was just that issue which brought His tragic death. Organized religion, like organized government, does not like reform in the direction of liberty. It is essentially conservative. It hates reformers and redeemers, and yet, the race must be redeemed from its tyranny; for in that direction lies salvation.

A letter received not long since puts the case concretely. This letter is from a business man in Dexter, Kansas. It is addressed to one Chas. F. Horner, a Chautauqua superintendent of Kansas City, Missouri. By Mr. Horner it was sent to Keith Vawter, of Cedar Rapids, Iowa, because Mr. Vawter is one of the managers of the Redpath-Vawter Chautauqua system; and by Mr. Vawter, because he is a member of the Board of Trustees of the American Christian Missionary Society, it was sent to me. It reads as follows:

Dear Sir:

Our community has a serious religious and social problem to solve and some of our men suggested that you might be able to put us in touch with the right man or people to help us.

We have a town of 500, with a large surrounding territory. We have five church societies, four church buildings, but not a single pastor, resident or otherwise, and not a social organization of any kind in action, if the lodges, such as the Masonic, I. O. O. F., be excepted.

Church federation has been attempted but the division superintendents and Presbyters came along to oppose and kill off such efforts.

It is believed that $1,500 or more could be raised to support a preacher or social director, and that the school building (we have a very fine high school building) could be used for a religious and social center.

It was suggested that we try to work outside the regular religious organization, and as secretary of two local Chautauqua Associations, I was asked to write you about the matter.

Here is a town, typical in a measure, of perhaps ten thousand others in the United States and Canada, in which organized religion is making religious life and culture impossible. Five church societies divide the community into hostile camps and mutually nullify each others' efforts. Four church buildings, erected by the devotion and the sacrificial gifts of Christian people, stand stark and empty pointing their spires toward Heaven but denying the very Lord in whose name they were built. Meanwhile the young people go to the dances and the moving picture shows, and earnest business men, whose hearts yearn over the situation and who wish to see their children brought up in the nurture and admonition of the Lord, propose to underwrite the salary of a social-religious work director and secure permission to use the high school building in order that their town, bereft of religious instruction and of divine worship because of organized religion, may have in it the teaching and the influence of the Christ who died that the race might be redeemed! Future generations will wonder at the stupidity of such a situation. Somebody is responsible for it now. Jesus said to people who were responsible for conditions scarcely worse in His own day: "Woe unto you, Scribes and Pharisees, hypocrites! you shut up the Kingdom of God against men; for you neither go in yourselves nor do you permit those who want to go in to enter." (Matt. 23:13.)

If every one of these four church buildings in Dexter, Kansas, could be burned to the ground simultaneously and the town thereby led to a new start with one community church, it would be better off. But how much better still, if one of these buildings were transformed into a public library, another into a gymnasium and the other two put together in one united church with a competent pastor in charge who might shepherd the entire community.

It is to be noted from the letter that what keeps this from being accomplished is some outside influence of organized religion. It seems altogether probable that if this community and thousands of others like it, could be left absolutely free, with the open Bible and under the guidance of the Holy Spirit, to work out their own religious destiny without any tinkering whatever from the outside by bishop, superintendent, evangelist or editors of church papers, they would get together in their religious work and worship, and their doing so would be pleasing to God and in harmony with His revealed will. The fathers of this Restoration Movement did so in the past. They had neither editors nor secretaries to tell them what they had to believe or practice. They abandoned all such guidance and committed themselves wholly to the Word of God and to the abundance of His grace. If we rejoice in the liberty which they brought to us, why should we deny it to others?

Organized religion needs redemption. Christian unity cannot be forced, but if men will open the floodgates of Christian liberty the incoming tide will lift everything that floats.

During the period of mobilization and of war the inconsistency and futility of our denominational divisions stood out so glaringly that there arose a wave of public sentiment in favor of Christian unity. But with the close of the war and the almost simultaneous gathering of great sums of money by the several leading religious bodies of America there seems to have set in a decided backwash of denominationalism. Unless, now, something is done to maintain and even to increase the clarity of vision which came in the war period, regarding the need for unity, the latter state will be worse than the former. It is the hope that the actual survey of conditions on the fields, at home and abroad, being unitedly carried on under the Interchurch World Movement, revealing conditions in the home land like the one above cited, and making absolutely imperative some endeavor toward solution, will help to stem this backward tide and to turn it again toward unity.

Neglected Areas

Fourth, there are neglected areas in America which need redemption.

(1) Cities

Our great cities are at once the challenge and the rebuke of the churches; for many of them the most densely crowded and needy sections have been practically deserted by the Protestant Church. A survey not long since, in one of our great cities, revealed the fact that while on its principal boulevard there were five churches within a stone's throw of one another, each costing from one hundred thousand to a quarter of a million dollars, in another portion of the city there was an area containing thirty-five thousand people in which there was no Protestant church whatever. The reason is obvious. In our competitive system it paid to build churches among the rich and well-to-do, because there would be self-support and ample contributions to organized agencies, while in the other section, among the poor, the kind of people to whom Jesus Himself belonged, a church would be a liability rather than an asset. But no land can ever be redeemed by such a process. One of the tasks before American Christianity is first the removal of these blind spots from her eyes, by taking knowledge of the conditions, and then courageous, persistent cooperative effort to remove the scandal and to meet the need.

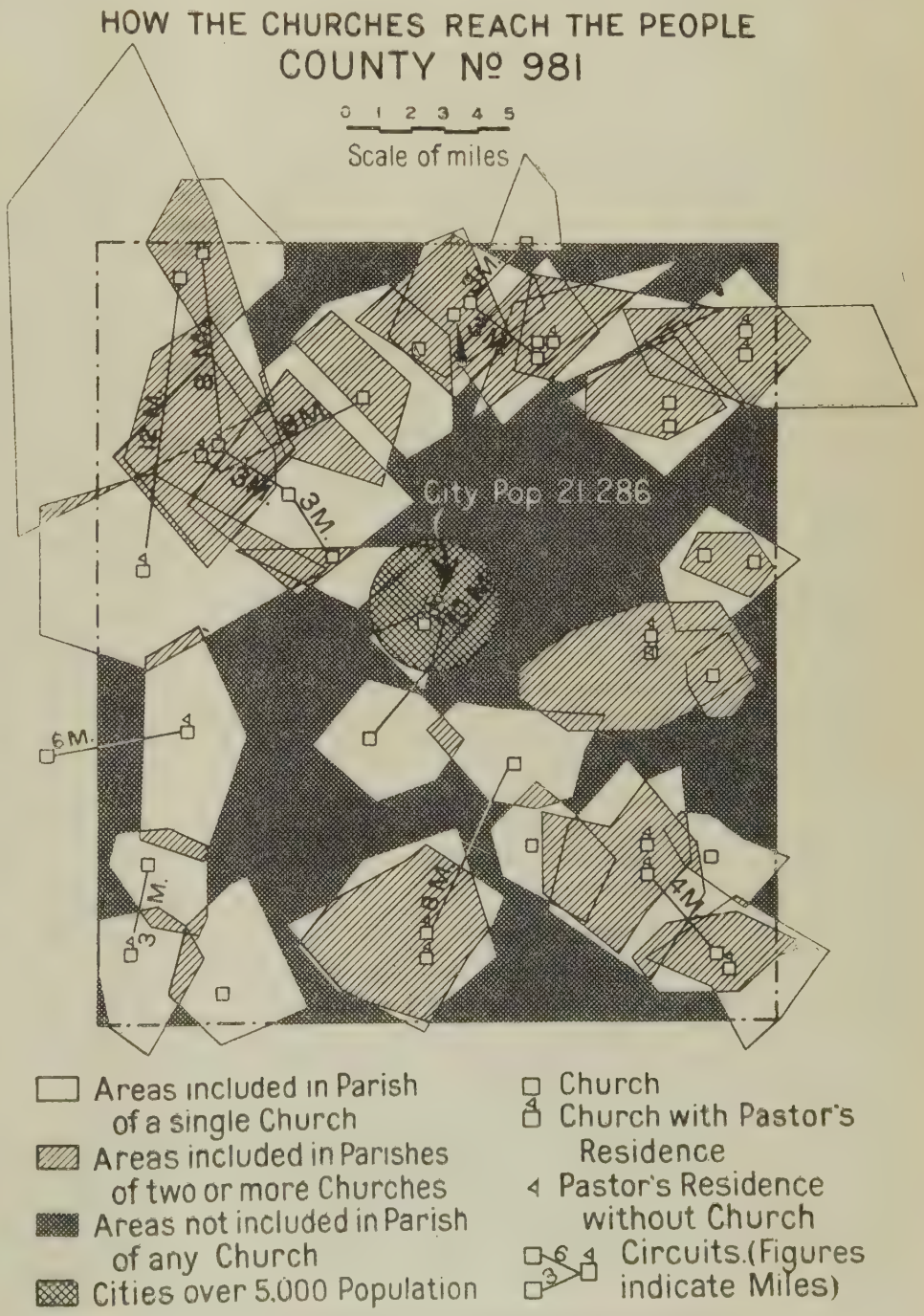
(2) Miners and Loggers

The miners and the woodsmen constitute neglected groups who must be reached if America is to be redeemed. The splendid work which Ray Manley has been doing among the miners of the coke regions of Western Pennsylvania, and similar work by others, is just enough to throw the flashlight upon the possibilities of redemptive service among these sons of toil if the Church would awaken to that task. Dr. Worth M. Tippy has been writing and speaking most searchingly about the results of his visit to the lumber camps of the Northwest. Here he found sixty thousand men practically as devoid of Christian teaching and religious influence as if they lived in the heart of Africa. Among them, he says, he found the most outspoken and daring radicalism anywhere to be found in America. The building of churches in their midst is next to impossible. The ordinary type of religious work is not feasible because the camps are constantly shifting, and yet these men must not longer be neglected by the Church.

That they are amenable to the gospel, when it is taken to them, is demonstrated by the results in the few cases where the effort has been made. More courageous or dramatic witnessing for the power of the gospel could scarcely be found than that shown by converted lumberjacks in some of these camps. Our own brother, C. M. Patelle, now a junior student in Eugene Bible University, Eugene, Oregon, is an illustration of this truth. He himself was a lumberjack from boyhood. He rose from the ranks by efficiency and physical prowess until he held the position of Hook Tenter—the virtual boss of a camp—in the Skagit River region, Washington. This position can be held continuously only by one being able to lick any other man in camp. Mr. Patelle is now preparing himself for the ministry of the gospel with the hope of going back to the men among whom he labored and of bringing to them the light and the peaceableness of the glorious gospel of Christ.

(3) Pioneers

The open prairies and the mountain regions of our frontier states and provinces constitute a neglected area in America. Here dwell the scattered and isolated pioneers, the vanguard of civilization, upon whose lonely labors the course of em-



A Sample County Survey of the Interchurch World Movement

pire depends. "The pioneer," B. A. Abbott says, "pushes the long, long trail of human progress a little further into the realms of the unknown and untried. He does not need our pity; his life is one of exhilaration; every morning is new, every day a march nearer the desired goal of humanity; he opens up all the new lands, he sees the mountains and the rivers first in their primitive beauty, with the wonder, mystery and glory of the old eternal radiance clinging about them; he leads humanity on; he is the man of the morning; he gives life all its new horizons; he pushes out beyond the commonplace; he keeps the world young and the wonder spirit alive."

Perhaps it is true he does not need our pity; but he does need and he deserves our fellowship in the gospel and he yearns for it. We have seen the tears of joy of some of them, who, for the first time in years, gathered with a little company, in a far provincial convention, to greet those with like precious faith whose comradeship they have missed so much since they left the old home back in the central states and struck out upon the new trail. And as they need us, we need them. We cannot go on toward the fullness of the Kingdom without them. Now that they have broken the trail and made the roads we must send after them the heralds of the gospel, who, by modern means of transportation, will hunt them out and visit their frontier homes, bringing them the consolations of the gospel and binding them together into the fellowship of faith.

Some years ago, when the Canadian Pacific Railroad was first being projected through the region of which Saskatoon, Saskatchewan, is now the center, a frontier Bishop of the Angelican Church, who saw in glowing vision the coming of the pioneers who would people those vast prairies and build villages, towns and cities along the line of the proposed railroad, went back to the mother country, where, in church and in college and in home, he pled for the means of support and for the young men who would come out and join the pioneers and plant the Anglican faith across the province. He secured fifty young men who came on the promise of a salary of $50 per month, a pony, a tent and tent equipment. These young ministers were placed, one by one, across the prairies in the places where the railroad company indicated there would be stations. They had no congregations to preach to; no chapels to preach in; nothing but the interminable prairies, and each his own tent and the pony. But the pioneers were beginning to come and each minister was instructed to pitch his tent, take his pony and ride across the prairies in search of dugouts and of pioneers; to minister to everyone whom he found; to preach the gospel; help the laborer; heal the sick; and invite men to help found the Kingdom of God. They endured untold hardships; one of them froze to death; but they stayed, and today fifty Anglican chapels dot the landscape where winds that railway across the plains.

(4) American Indians

There are more than *three hundred thousand American Indians* in the United States. It is reported that some sixty thousand of them are as pagan as their ancestors were before the white man came. Toward these first Americans we have a primary obligation. We are the possessors of their land. We took it because we could, on the pretext that we would make better use of it than they. In return we reduced them to a state of dependency and made them wards of the government. If we have attempted education among them it has been the white-man's type and not adapted to their needs. Since we ceased to fear them we have ignored or forgotten them. They are of interest to the tourist as adding a touch of color and of romance to a trip through the Western states. The religious statistics are 28 per cent Roman Catholic adherents, 19 per cent Protestant adherents, 20 per cent children under ten years, neither, and 33 per cent neglected.

The early Christian fathers in this country took seriously the obligation to spread the gospel among the aboriginal tribes. We find this purpose written in the charters of most of the early colonies. The names of many of these missionaries linger attached to towns or rivers or mountains long after their labors have been forgotten. Yet their work was attended with success, in some cases with notable success, such as would now thrill us with elation if recorded of today's efforts on the other side of the globe. But where one missionary had been the westward push of the empire brought hundreds of rapacious adventurers and soldiers of fortune, who, without fear of God or man, broke treaties which had been made by their predecessors and deceived and plundered the Indians. Though the methods have changed the end is not yet. President Lincoln said, "If I live, this accursed system of robbery and shame in our treatment of the Indians shall be reformed."

There are notable missions among the Indians today. In some respects the Arapahoe mission of the Protestant Episcopal Church, at Wind River, Wyoming, among a fierce and recalcitrant tribe, is the most notable of them all.

The American Church has a duty to the Indians and America will not be redeemed until this obligation has been redeemed also. Wendell Phillips said, "The Indian race is the one with which the people of the United States have most dread to meet at the Judgment Bar of Almighty God." The Disciples of Christ have an opportunity and a definite appeal to help establish among the Indians of the Northwest, in the Yakima Valley, a work similar to that of the Arapahoe mission, in which the Indians themselves will cooperate.

(5) Negroes

The status of the Negroes in the United States today must be a matter to give grave concern to every thoughtful mind. Since their liberation from slavery the Church has done a good bit for them and they have made wonderful progress. But what has been done only makes imperative the doing of more. The Negro race must be redeemed. But the Church has also a serious duty to create among both Negroes and the white population a better understanding and a kindlier spirit on the part of each race toward the other. It remains for Christianity in this good land of ours to demonstrate whether two races can live in the same country without strife which will ultimately lead to the extinction or subjugation of one of them. This is not a political issue, but one involving the supremacy of Christian principles. The recent shifting of large numbers of Negroes from the south into northern states, made necessary by the demand for unskilled labor during the period of the war, has made this issue more acute; while the military training of the Negro young men and their participation in the great war has helped to develop a type of race consciousness which is of menacing aspect. Here is a task which the Church cannot forget nor neglect nor wash her hands of.

(6) Immigrants

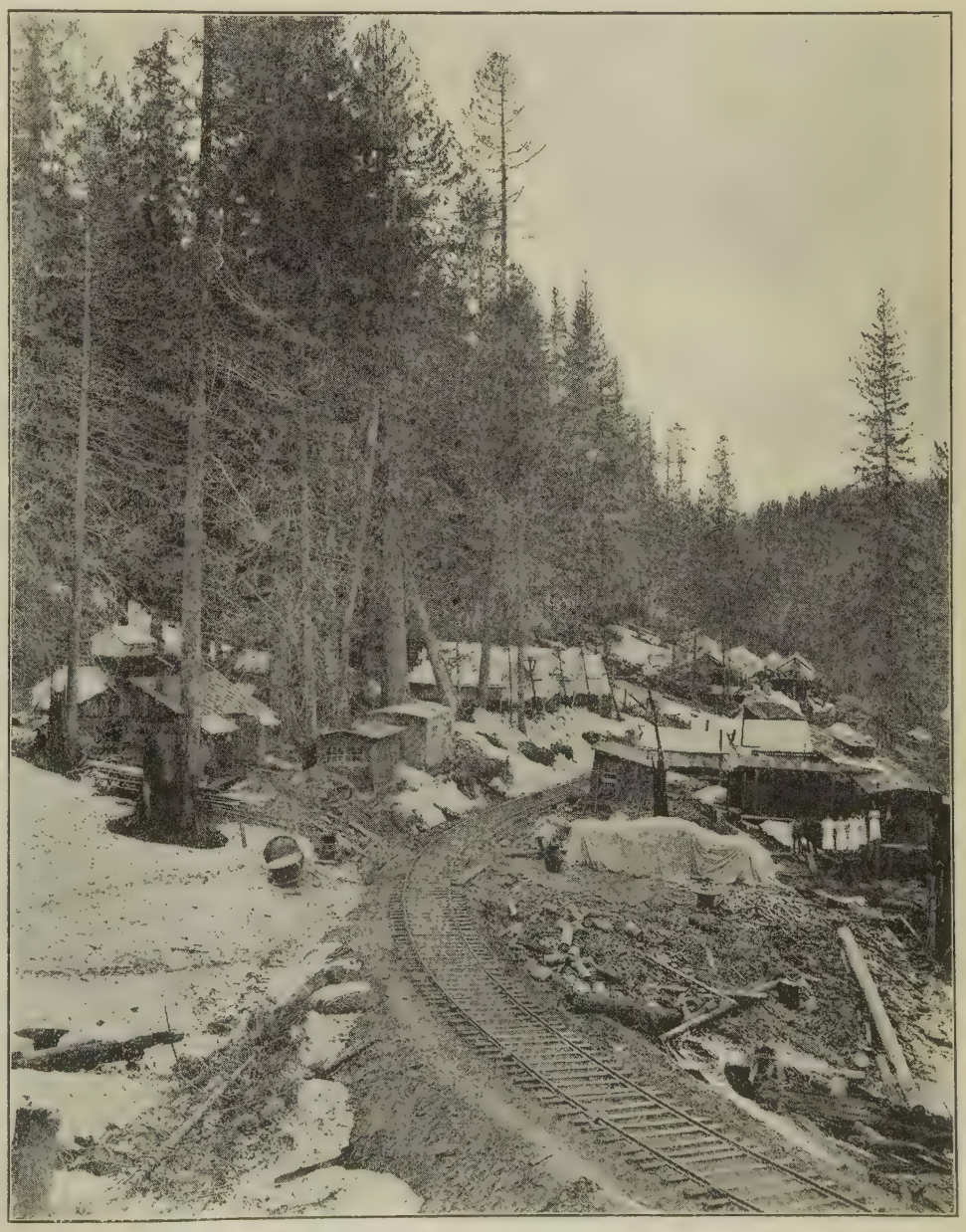
The Immigrants in America constitute a vast neglected portion of our population. The nation has suddenly awakened to a realization of their presence. In the strikes and demonstrations and riots in our cities during recent months the majority of those opposing constituted authority were of alien birth or parentage. In the Cleveland riot those who bore the red flags were nearly all immigrants. In the steel strike the charge is brought by the operators and owners that the ma-

jority of those who went out and who are causing the present disturbances are foreigners. It has even been suggested that they be sent back to the countries from which they came! We need to remember how it happens that they are here. The truth is we sent for them. The agents of our great industrial organizations were sent to Italy and Austria and Hungary and Poland and Russia and other European countries to find the brawn and muscle needed in our great steel factories. Villages over there were almost depopulated or transferred in toto to industrial centers in America. Glowing inducements accompanied our invitations. The Immigrants were promised good wages and freedom and opportunity and all the rich blessings of this land of light and liberty. And when they came, at the rate of almost a million a year, how were these promises fulfilled? We crowded them like cattle into the worst quarters of our great cities; we put them to work amid blazing furnaces twelve hours a day, with a twenty-four hour shift every two weeks. They were compelled to live in most unsanitary quarters where normal childhood and the development of wholesome family life were impossible. Then we turned loose upon them the most wolfish elements of our civilization, until, maddened by mistreatment, plundered and betrayed, and knowing no other means of redress, when some wild Bolshevist comes among them and advises that they strike and join the revolution to overthrow their masters, they fall in behind the red flag. Then we shoot them down, for incipient rebellion must be quelled, and proceed to maintain civic order by force. But for how long?

And what have we done for the immigrant? The Church has done but little and the state less. In this very building, a year or so ago, the Governor of this State, referring to the fact that the German language had been taught in the public schools while no public money had been used to teach English to the immigrants, used words like these: "Henceforth we shall not spend a dollar of public money to teach German to any man's child, but we are going to spend thousands of dollars to teach the English language to these alien neighbors of ours that there may be one flag and one language in this land." His utterance was cheered heartily by a vast throng. The trouble is we are beginning about a quarter of a century too late.

As a people we have touched but the fringe of this problem. We have talked much and done little. You have not given us the funds with which to do. Even now we are only making the first beginnings toward approaching the task in constructive fashion.

A well selected committee, which had been at work a year, submitted to the Des Moines Convention in 1916 a carefully wrought out, constructive policy for our guidance in this immigrant work. The events which have intervened have shown no need for change in that policy; but rather, have demonstrated its wisdom. We cannot hope to make progress in dealing with the immigrant situation by relying for leadership upon immigrants themselves who have learned a little of the English language. Only by putting every such piece of work under trained American leadership is measurable success possible. Work like that being done by Frank Butchart in Cleveland, by Ray Manley in Western Pennsylvania, and by Miss Bertha Merrill, first in Chicago and now in New York, is of substantial worth. In these workers we have the beginning of the fulfillment of our ideals. Graduated from our own colleges, with post graduate training in the universities under great social leaders, and, in the case of Mr. Manley, residence abroad in the native lands of the people among whom he works here, this type of leaders, then a social-service program shot through with religious spirit and ideals, with the cooperation and assistance of a nucleus of American Christians; all this planted right in the heart of great centers of immigrant population, this is lifting at the task constructively. And it is to be noted that this type of work has this double advantage: that, while it meets the immigrant at the point of his greatest need, it also enlists and brings into contact with him and his family the culture and



A Lumber Camp in the Northwest—"Remote, Unfriended, Melancholy, Slow"

refinement of our own best Christian lives, and giving to them at first hand a vision of the needs and opportunity for service and the joy of fellowship in worthful human endeavor it lifts at both ends of our social problems.

Conclusion

The redemption of America is a vast far-reaching task. It is a part of God's far greater task of redeeming the world. It cannot be accomplished in a day; but much more can be done than is being done. Our labors can be made cumulative, and they can be multiplied in power and effectiveness if we can secure the harmonious cooperation and unity of effort of the whole Church of Christ in America and then direct that effort into scientifically efficient channels of service. In this war we have seen what a nation can do when all its people and all its resources have been drafted for the accomplishment of a single aim. It yet remains to be seen what the United Church of Christ can accomplish when all her people and all her resources have been definitely concentrated upon the redemption of the world. In his great book on "The Science of Power" Benjamin Kidd has said:

"There is not an existing institution in the world of civilized humanity which cannot be profoundly modified or altered or abolished in a generation. There is no form or order of government or of the dominion of force which cannot be removed out of the world within a generation. There is no ideal in conformity with the principles of civilization dreamed of by any dreamer or idealist which cannot be realized within the lifetime of those around him."

The redemption of America is not impossible. It is not an idle dream. It is the will of God. It can and must be done. Its achievement only awaits the fullness of the Church's sacrificial spirit.

At the Cleveland Conference of the Federal Council one of the French Chaplains, who had served all through the great war and had come to America to speak on behalf of French Protestantism, said that when he was called by his church to undertake this mission, after the armistice had been signed, he asked permission to go back and visit once more the front line trenches. The permission was granted, and he went back to the trenches where, for more than four years he had been with his boys of France. He found all up and down those front lines the little white crosses which marked the graves where had fallen his own French boys and the British boys and the Canadian lads and the American youths—miles upon miles of white crosses—and he said it seemed to him as if the "Good Friday Cross" (that is the way he put it, meaning the Cross of Calvary) had been a tree which had bloomed and borne seed and that some wind, like a breath from Heaven, had scattered those seeds, as the maple seeds are scattered in the springtime, all the way from the mountains to the sea, and that these seeds had sprung up and produced the little white crosses all across his native land. Then said he, "Friends of America, what we need is not the white crosses which mark the graves where lie our sacred dead, but the living Cross of Christ planted in the living hearts of our everliving France."

So I say now, what America needs for her redemption, and for her greater share in the redemption of the world, is the planting deep, and yet deeper, in the hearts of the Church of the sacrificial cross of the crucified, but ever-living Christ.

Cincinnati, Ohio.

Prayer is the soul of religion and failure there is not a superficial lack, for the supply of which the spiritual life leisurely can wait. Failure in prayer is the loss of religion itself in the inward and dynamic aspect of fellowship with the eternal.—*Harry Emerson Fosdick.*

Sans Rent, Sans Fuel, Sans Equipment, Sans Clerks, Sans Artificial Light, the Foreign Merchant Brings the Prices of His Wares—Second Hand Clothes and Third Class Foodstuffs—Within the Reach of His Customers

Home Missionary Leadership in Movements Toward Unity

By FINIS L. IDLEMAN

WHAT is the province of the American Society? What functions may it perform for the Disciples? Is it to be a liberating force, or a mechanical automaton?

Whatever the original function the American Society was set to perform, the wisdom of its present administration and the occasion of its just claim upon us for support must rest upon its present adaptation to the needs of the Kingdom. If what it is doing is not changing to meet changing conditions, like all antiquated institutions, it ought to cease and give place to one that will.

Everything that is born of God grows. When it ceases to grow it is no longer serviceable in a divine scheme.

How far we have traveled since 1869! In the meantime religious opinions and practices have been blended and shaded by so many common efforts that the wisdom of religious debate as a means of propaganda has been discarded by all who know the mind of the Spirit. The inevitable results of acquaintance and fellowship have taught us all more of neglected truth, and blended our thinking appreciably. People who have any reason to be known as religious cannot hate their religious neighbors now, for like Charles Lamb, they "cannot hate whom they know." Moreover, we have discovered what was not clear seventy-five years ago, that we can never overtake America's growth in population nor meet her social and spiritual needs by working as separate and disinterested communions. On that program we were losing the battle daily. Encysted wrongs were defiant. The tide of immigrants overwhelmed us, and continental conceptions of the Lord's day, and personal liberty were inundating the whole country. Unless a most vigorous and united Protestantism had begun to grapple with the living issues of unprecedented magnitude the church would have been tragically beaten.

It became the duty, therefore, of the administrators of that sacred trust to advance beyond the original conception and intention of its founders and unite with leaders of other religious bodies similarly entrusted. They were compelled with common zeal to cease the overlapping and overlooking and make an honest attempt to Christianize the total population of the United States, and its possessions. Any other course in the light of modern Christian ethics and strategy would have been suicidal and sinful. It remains a most difficult task even with the utmost cooperation possible. With the present measure of our giving, the Disciples of Christ have a hundredfold more work than they can do if they accept the mere allotment of unoccupied territory mutually agreed upon as their area of responsibility. How unchristian and blunderingly fatal it is for us then to multiply struggling and competing churches in already overoccupied fields.

The American Society, by virtue of its priority among us in organized missionary activity, is set for the mutual interpretation of the movements of the Kingdom to the Disciples. We have no other general agency that can do that essential piece of work. When the American Society fails to do one or both of these services, it leaves us detached from the total body of Christ in America, and most pitifully impoverished. It must interpret us to the total Christian fellowship. That interpretation must be one of passion, not of pride. No Christian body has anything to be proud of in the light of the unevangelized world, and when it does boast it becomes doubly despicable. The passionate yearning for the unity of the church must respect the fact that there is a Christian constituency to be united. The mother society among us may always be correct in pleading for unity, as a true interpretation of the Disciples of Christ. It will always be incorrect if it proceeds to do it dogmatically. That passion must be seen in practice. Wherever the American Society can cooperate with similar societies of other communions, it is bound to do it or misinterpret the people who support it. To preach union and deny it in participation, is to shut the door to any thoughtful hearing.

What if God should take our plea for unity after a hundred years, and give it to a fellowship whom we have called "sectarian"? It is better not to have had the truth than to hold it in lovelessness. The American Society, through its opportunity for fellowship, its unique privilege of cultivating the character of our ministry and through the actual practice of vital unity in the fields to be occupied, stands pre-eminently charged with the solemn obligations to interpret the living truth of the oneness of the church to divided Protestantism in such fashion as to make that truth winsome and compelling.

Likewise this society must interpret the Kingdom to the Disciples. The forward movements that look toward the enlargement and unification of the cause of Christ should find here a ready medium of communication. Its officers should be among the first to sense the movements that enfold possibilities of realizing the prayer of Jesus, and to interpret this to our ministry. It would be most derelict of them if a single conference looking toward the unity of the church, or the Christian conquest of America, were to be held without their participation. Else we shall be led by blind men, and fall into the ditch of doomed sectarianism. Our isolation is always our peril. Few are privileged to have first-hand information about the new heart-throbs of the church universal, and our qualified representatives who may be both free to attend and to disseminate the spirit of such movements are most surely obligated to do it. To have leaders of any other type is spiritual disaster. We do not need parrots but prophets. We have contribution to make to the world, and the agency which may so help, or hinder, that contribution is the American Society. Rather than limit and heckle its leaders in their privilege of widened fellowship and of widening ours, we should pray daily that they may have the visions of seers to see the way God is moving in the midst of His people and the courage to follow after.

Central Church, New York City.

Christ is Love,
I often say those words
Of such profound simplicity,
And yet I drift
Tossed by the veering winds of life,
Afraid to rise,
And trust myself to Him.

VERA HUNT, in *The Churchman.*

The City Problem of the Church

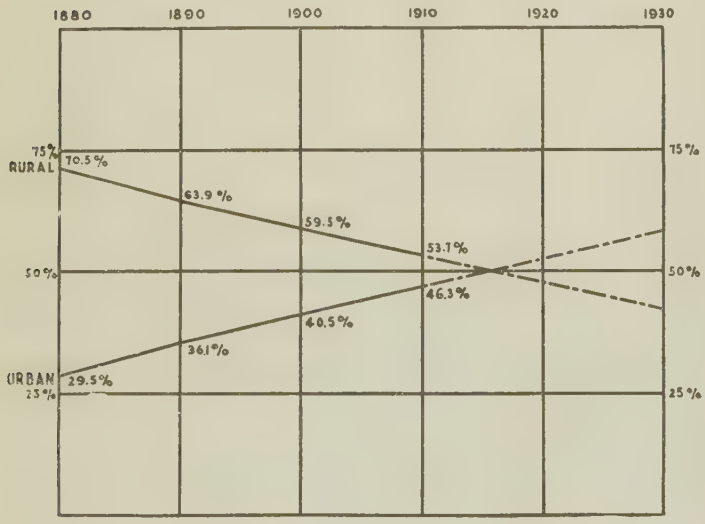
By MAXWELL HALL

City Survey Division, Interchurch World Movement

AMERICA is steadily becoming a nation of city people. Once it was a land of country folk. The rural districts were dominant. As the decades have passed, however, the cities have become larger and more numerous. During the first decade of the twentieth century the urban population increased nearly five times as rapidly as the rural population and its influence has increased in proportion. With the growth of the cities there is developing what may be called a city race, which promises to differ physically, mentally, socially and spiritually from the rural race of the present and the past. The question may be asked, what part is the church of Jesus Christ to have in this development.

This movement of the people into the centers of population was marked during the period of the war by an event which occurred so quietly that it was not recorded in the newspapers at all. And yet it was an event of more importance and carried with it a greater significance for the future of America's life, than any other single incident during those eventful days. With each succeeding census it has been evident that the proportion of persons living in urban communities, as compared with the total population, has been increasing. To refer to Chart I, the line representing the urban population has been rising. This means, of course, that the line which represents rural population has been falling. In 1910, it is seen, these

RELATIVE INCREASE OF URBAN AND DECREASE OF RURAL POPULATION IN THE UNITED STATES FROM 1880 TO 1930



BROKEN LINES DENOTE EXTENSIONS
Computed From Decennial U.S. Census

CHART NO. I

lines were approaching one another, from the best estimates that we have been able to secure, it is evident that these lines crossed during the period of the war.

In other words, America has become, once and for all time, a nation with the majority of its population living in the city environment. The country boy who has been carrying the flag through the decades of the past, has handed it to the city boy, who will carry it down through the aeons of the future. This is a fact of the very greatest importance for the future of our national life, and it stands as a challenge to our city churches. If America is to be Christianized, the church must learn how to lead those who live in the city to the Son of God.

The change from the rural to the city environment has had a very decided effect upon social and religious institutions. The great basic institutions of society, as they enter the city life, have been undergoing a change which can be readily seen. The fundamental institution of society is the family, and the effect upon the family of the change to a city environment is very marked. It is a far call from the cottage on the hill to the apartment on the avenue, or from the elegant country home to the mansion on the boulevard. As the family enters the city environment, there is almost a complete change in the family life. The habits are different; the atmosphere changes; the very relations of the members of the family to one another are altered. It is difficult to overestimate the effect upon society of this change in the family.

Next to the family the institution of prime importance to the moral and spiritual life of the race is the church, and the difference between the successful rural church and the successful city church is just as great as the difference between the typical rural family and the typical city family. The connection between the success and failure of the Protestant church on the one hand, and the size of the city, on the other hand, is very significant. The accompanying chart (Chart II) shows very clearly that as the city has grown larger, the proportion of the Protestant membership to the total population has grown smaller. Of course, there is more than one explanation for this fact, but no explanation is sufficient to enable the church to escape the charge that it has failed to keep step with the growth of the city.

The First Ward in the city of Chicago, and Old Boston, are typical illustrations of the effect of the failure of the church to minister effectively to the congested districts of our large cities, and many of our smaller cities can show typical illustrations of the failure of the church to meet its responsibility.

The American city is of recent origin and rapid growth, facts which are graphically set forth on Charts III and IV. In 1800 there were only six cities in the United States with a population of 8,000 and over, and the total population of these cities combined was less than the population of Columbus, Ohio, today. In 1910 there were 778 cities in this country with a population of 8,000 and over and they had a total population of nearly thirty-six million. Their number and size, of course, is steadily increasing.

There are three processes which work together to build up the population of the cities; namely, rural emigration, by which is meant the movement of those who have lived in the rural districts of America into the cities; alien immigration, or the movement of people from other lands into the cities of our own land; and the birth rate.

Corresponding to these three processes, there are three groups which make up the population of the city. First, the rural emigrant; second, the alien immigrant; third, the in-

digenous city folk. The problem of the city church, as distinguished from the rural church then is not so much a spiritual or a social problem, as a psychological one, for that which differentiates these groups from one another is the fact that their childhood was spent in a different environment. They think in different terms; the landscape of their thought is different landscape.

The Protestant church is largely the property and the product of the rural emigrant. Most of the members of the Protestant churches in our cities have come from rural districts. A show of hands in almost any Protestant church in any city will show that this is true. The proportion of ministers who have come from rural districts is still larger. As a result, the traditions of our city churches are rural traditions. The appeal is to the rural mind. Their message is spoken in the vocabulary of rural America: for this reason it is unintelligible and unattractive to those who have come from other lands and also to those born and reared in the city environment. If you will listen to the average sermon from the majority of our city pulpits, you will notice that most of the illustrations are from rural life. The language is that of the rural community. The viewpoint is one familiar chiefly to the rural mind. Such a sermon, of course, is interesting to most of the officers of the church and the members, because it takes them back to their childhood, but it does not appeal to the young men and women whose childhood has been spent almost exclusively in the city environment.

The alien immigrant presents to the city church a magnificent evangelistic opportunity, but if the church expects to attract him it must keep in mind the background of his thought. His traditions, his customs, his standards and ideals have not only been very different from our own, but are just as decidedly different from most of his fellow immigrants.

The conduct of the church toward the stranger in our midst has been very curious indeed. Instead of looking upon his presence as an opportunity, and approaching him with sympathy, the city church has been disposed to look upon him as a menace and to flee from his presence as from a pestilence. All over this country we have imposing monuments to the stupidity of the church in this direction, large empty buildings which once housed active churches, but which now stand with windows broken and doors boarded up, bearing witness to the fact that these churches were unwilling to undertake seriously to make disciples of all nations, when these nations were brought to their very doors. In New York City alone sixty-eight Protestant churches have been abandoned within the last twenty years, while only twenty-four churches have been built, sixteen of which were for Negro congregations. This policy of the church toward the alien immigrant must change, or its effect upon the growth and prosperity of Protestant Christianity in America will be disastrous. Fortunately it has changed and is changing in some places, but there is still much to be done.

There is a third group which differs decidedly from the other two and which we may call the indigenous city folk, those who have spent their childhood in the city environment. This difference may not appear at once, for many of them are the children of the first and second generations of those who have come from the rural districts of America or from other lands. But the difference is a real one. To demonstrate this let parents who spent their childhood in rural districts, but whose children have spent their childhood in the city environment, compare their own attitude and viewpoint toward life in general when they were children with the attitude and viewpoint of their own children today, and the difference will appear at once.

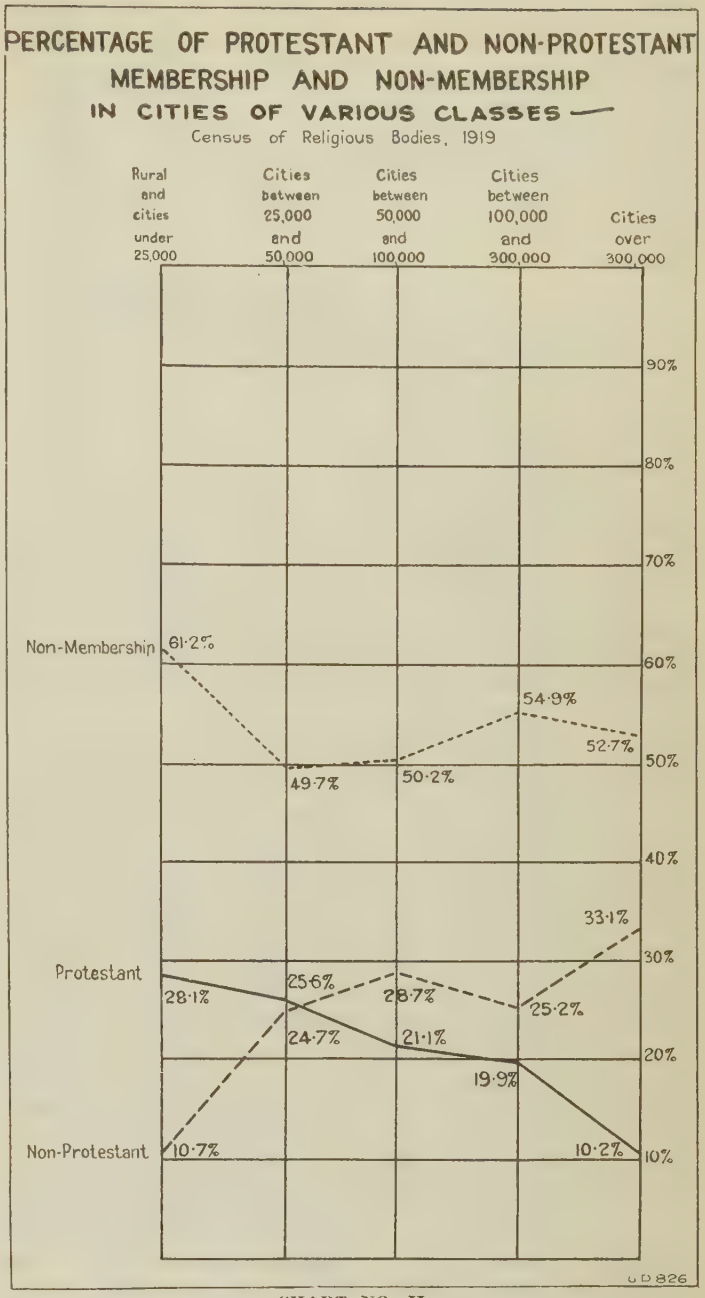


CHART NO. II

These indigenous city folks are destined to be the dominant group in our city life and, consequently, the dominant group in the life of the nation. It is of the very utmost importance that the church shall reach and shape the lives of these people. A rural church, with a rural message and rural methods, will never reach them, but they can be reached, even though it may not be as easy as it was in the open country.

The environment of the city is not so conducive to religion. The country boy and his sister live in the midst of an environment which irresistibly declares the glory of God. The meadows and the woodland, the songbirds and the wild flowers, the grain from the field and the fruit from the orchard, are constantly reminding them that God is the Creator of all things and that he loves His children and provides for all their needs. But what does the child of the city street see to remind him of God's presence in this world? His environment is the handiwork of men. The wonders of the city are marvels of engineering and finance. About all that he sees of nature is in the sky above, but the clouds and the stars are so far away, and

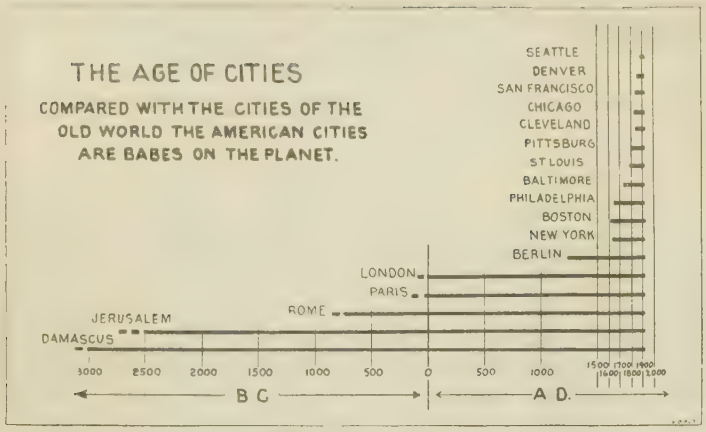


CHART NO. III

the tall buildings so close at hand that he does not see the picture for the frame. No wonder we have Sunday schools of atheism on the lower East Side of New York. The church must take the Bible, which has largely a rural setting, and so interpret its message, that the city child will learn to see that the principles of Christianity which the Bible brings to him will help him more than anything else to solve the problems which confront him day by day.

There are a number of conditions peculiar to the city which conspire to make the distinctive tasks of the city church exceptionally difficult. The family life is changed. Church members who move into the city have a tendency to break away from the traditions of the past as they enter the city life. The individual is submerged. The alien who is present in large numbers is wholly unfamiliar with the method and the viewpoint of the Protestant church. There are congested areas and segregated districts. Industry creates class distinction. The well-to-do people who are able to finance the large churches are often far removed from the more densely populated sections where the church is greatly needed, and the downtown church, while surrounded by large business enterprises is often quite a distance from the homes of most of the people of all classes. Such conditions as these, and others like them, make the problem which confronts the church in the city peculiarly acute and makes it absolutely necessary for the church to adapt its work to meet the conditions which it has to face.

In every large city there are different types of churches, depending on the location and the character of the people to be ministered unto. There is the downtown church,—the Polyglot church,—the suburban church, the industrial church. No two churches are exactly alike. No two should have precisely the same program, because no two communities are identical, and no two groups of people should have exactly the same type of ministry.

It is imperative that the church should adapt its methods and message to its environment. Otherwise it will become extinct, just as prehistoric animals like the Dodo bird became extinct when they were unable to adapt themselves to their surroundings. This may seem to be a very difficult task, but the hopeful thing about it all is that a goodly number of churches have shown not only the disposition, but the ability to minister effectively to the community in which they are situated. Such churches become great unifying forces uniting people in the spirit of brotherhood, which goes far toward solving their most serious problems.

It is essential that the local churches shall make this adaptation; that they shall construct buildings and provide equipment adapted to service, not merely to services; that they shall proclaim the gospel message in the language of the city and employ methods which are suitable to the needs of those to whom they minister. It is also necessary that the religious body as a whole shall be disposed to adapt its program to meet the city conditions instead of forcing the city churches to conform to the program which is suitable only to the rural congregations, which in most communions are in the majority. It must not only give to the city church a large measure of freedom, but it must help its churches in any given city, to construct a program which will enable them to render the service that is needed.

It is becoming increasingly evident that if the Protestant churches are to continue as a vital force in the city life, they must learn the lesson of cooperation rather than competition. They must present a united front to the forces which are opposed to the principles and the life for which the church stands, and combine their efforts to build on earth cities of our God.

There are three things which a successful city church must do. It must study its environment to find out what sort of conditions exist and what kind of people live in the community in which it is located. It must re-examine its methods in order to determine to what extent they are suited to meet the existing conditions and the people whom it is to serve, and then it must adapt its ministry, remembering that it is not the business of the church to build itself up out of the community, but to build up the community out of its own life.

The Interchurch World Movement through the City Survey proposes to assist the churches to do these three essential things. The block survey when completed will enable each church in the city by a glance at the maps, to see in just what sort of a community it is situated. The household survey among other things will reveal in detail the relation of each person in the community to the church. The church survey will provide a method for the church to make an exhaustive self-examination and help it to see to what extent it is fulfilling its mission. As results are published, it will reveal how various churches are dealing with the city problem. This will be of incalculable value for there are few problems which any church confronts that some church has not dealt with successfully. Other special surveys will set forth in graphic form social and industrial conditions that the churches may more fully know their task both individually and collectively.

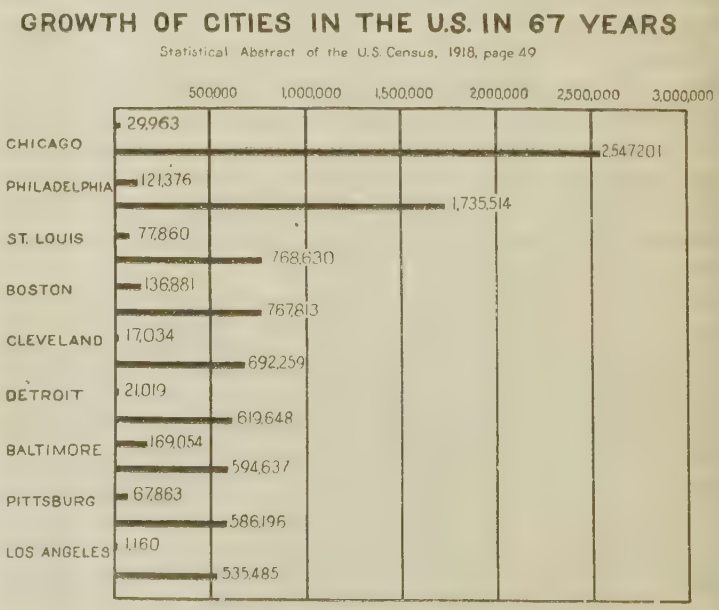


CHART NO. IV

If the Church of Christ will only follow the example of its Lord, who adapted both His message and His methods to suit the needs of those to whom he ministered, whether in Galilee or Jerusalem, it will discover that the gospel is the power of God unto the salvation of the city no less than of the town or country.

As Jesus sat on the brow of Olivet and looked out through His tears over the metropolis of His nation, He voiced His passionate interest in the city problem of His day and when He sent His apostles forth as witnesses He bade them begin in Jerusalem. We cannot doubt that His interest in the city is just as great today as it was then, and that He will bless abundantly the church that undertakes with vigor and determination the task of bringing the city into subjection to His will.

The Call of the City

By EDGAR DeWITT JONES

"Faint and far, like a thing of dreams,
With palace and mart and spire,
With the tread of a million hurrying feet,
With hope and regret and desire—
The city lies and it calls with a voice
That touches men's souls with fire."

ALL the world is the field for Christian conquest, and in order to show the dire need of one area for the gospel, it is not necessary to ignore or belittle any other. Country and city, island and continent, village and metropolis are on an equal footing in the sense that wherever man is, there also is the necessity for his spiritual rebirth. Yet withal, some sections of the world-field are by the very nature of the case more pivotal and more pressing in importance than other sections. Thus the twentieth century city is at once the most baffling and inviting, the most complex and strategic—in truth the most challenging of objectives for the propagation and triumph of the Christian order.

The call of the city is the call of "much people." The multitudes, the masses, the crowds, the throngs are there in seething, tumultuous tides. It was the sight of the multitude that touched the heart of Jesus and moved Him with compassion, and nowhere else is the spectacle of shepherdless sheep on so colossal a scale or the appeal so poignant to the shepherd heart as in the populous centers. "Much people" may weary us exceedingly and life in a city apartment may be "flat" enough, but it was for the people and not for trees, flowers, murmuring brooks and lovely meadows that Jesus suffered and died. The people, rich and poor, good and bad, weak and strong, noble and depraved, young and old—the people in vast numbers are in the great cities of the land and they continue to move cityward in ceaseless swollen streams, coming from village, from farm, from everywhere, to win or lose in the battle for life and love amid the roar of traffic, the smoke and the grime.

The mighty currents of commerce and industry flow turgidly through the great cities. All roads lead to the metropolis. The influence of the great city for right or wrong is proverbial. As goes Philadelphia and Pittsburgh, so is Pennsylvania likely to go; as Chicago thinks so is the entire state of Illinois influenced in thought. First century Christianity rightfully gauged the city as the place pivotal and the greatest missionary of the Apostolic group boldly laid siege to Corinth, Antioch, Athens and Ephesus. There is something contagious in the fervor of his vibrant words, "I must see Rome." It is idle to speculate what might have happened had Alexander Campbell planted Bethany College in the heart of New York City instead of in the glorious hill country of West Virginia, but one may be permitted to indulge the fancy that could he have done so the position of the Disciples of Christ, as well as their program, would be more widely understood and accepted, not only throughout the east today, but throughout the country as a whole. It is not quite accurate or fair to call the Disciples of Christ a rural people, but it is a stubborn fact that as a body they have not, save in a few notable cases, made their presence felt appreciably in the large centers. What has been accomplished outstandingly in Kansas City and only a little less so in Des Moines, Louisville and Cleveland, is due to far-seeing, prophetic leadership and superb staying qualities.

The Americanization of the great cities is halted and hindered by the lack of an intelligent, united and aggressive policy on the part of the Christian forces. The foreigner is at our door; the alien at our elbow. In Detroit the non-English-speaking population is very large, numbering: Polish, 120,000; German, 150,000; Belgian, 15,000; Finnish, 2,000; Swedish, 10,000; Hungarian, 28,000; Greek, 8,000; Jewish, 40,000; Armenian, 6,000; Italian, 40,000; Russian, 15,000; Lithuanian, 6,000; Danish, 4,500; Croatian, 3,000; Czecho-Slovak, 15,000. To teach these people English is good, but it is not enough. These peoples have been so often exploited, so cruelly misunderstood that they need an indirect and kindly approach as individuals rather than as "classes" to be closely scrutinized and experimented upon. Justice and mercy as filtered through Christian conduct come more nearly being a panacea for humanity's hurts than anything else.

To be sure the smaller city offers a more delightful field than the congested centers to the Christian layman or minister, but since when has it become the duty of Christian teachers to settle down for life in delightful fields and amidst comfortable surroundings when the call comes to go where there is less comfort but greater need? Finis Idleman's leaving Des Moines and faring forth to New York City to spend the rest of his life ministry was almost as foolhardy as William Carey's going to India, or Dr. Susie Rijnhart's invasion of Tibet. Colonel Roosevelt, in a characteristic letter to his son Archie, with reference to his playing football, advised him not to get smashed in a practice game, if possible, but to be perfectly willing to be smashed completely whenever the real thing was on and the victory of his college team justified it. That is good advice for every worker, every servant of God and humanity. The cities of America challenge leadership in every worthful career to risk being smashed utterly in order to plant the Great Hereafter in the Now.

"Censers are swinging
Over the town;
Censers are swinging,
Look overhead!
Censers are swinging,
Heaven comes down;
City, dead city,
Awake from the dead!"

Central Church, Detroit, Michigan.

The Healing of Africa

By DR. ERNEST B. PEARSON

THE heroes and heroines of many tales are people of superb physique. The purest of blood courses through their veins, making it impossible for a disease germ to find habitation there. They excel in feats of physical strength or win their way by the charm of a beautiful personality.

Here in Congo-land one sees frequently specimens of manhood which might well grace the front page of physical culture magazines; strong men, beneath whose dark, glossy skins the supplest of muscles play; women, erect and perfectly modeled, who, in grace of carriage and ease of movement, might successfully vie with their fairer sisters. It is not of such, however, that I would write, but rather of those whose bodies harbor festive microbes which feast upon the lifeblood until these bodies are broken or wasted or disfigured, and the game of life, without help, becomes a losing one.

One of the Many Children who Suffer from the Yaws. Ten Days After He was Treated at the Dispensary He was so Well That He Was Able to Dodge the Camera.

Not all the sick of Congo, by any means, come to our hospital dispensaries, but we do see victims of numerous diseases in various stages of their maladies. Quite a number of those who come to us for treatment come with such common ailments as you in the homeland care for without the help of the doctor. Even for their lesser aches and pains some are glad to get away from the nauseating concoctions of the Witch Doctor, or if they happen to be mission workmen, to have a try at getting out of work for a day or two; but the majority prefer to take "mixed treatment." It is no uncommon thing to give some patient a dose of medicine at the dispensary and a little later, if one happens past his hut, to see the "place where the misery's at" smeared with clay or other native medicine and, if possible, tied off from the rest of the body by string or grass. For a severe headache they tie something tight around the neck; for pain in the foot a constriction is placed round the ankle or just below the knee; for trouble in the hand the wrist and the elbow may be tied-off in the same manner. Generally such methods hinder rather than help in the cure, but in rare instances, as when a man is bitten on the foot by a snake, constriction above the ankle may help some. Even for such injury, however, they may hardly be expected to stop at the ankle, but tie-off also at knee, wrist, ankle and neck.

In the native mind most all abdominal disturbances are due to the onslaughts of *Nsembe*, or intestinal parasites, that childhood complaint for which our good grandmothers used to give us vermifuge every so often. Their diagnoses are correct, too, in no small percentage of cases and we find santonin and calomel one of our best sellers. The native usually desires quick and visible results from his medicines, which can be gotten, unfortunately, in only a few complaints such as this. Dysentery occurs constantly, for the native is ignorant of its cause and does not take the necessary means for its prevention. Foreigners, if they are wise, take the precaution to boil all their drinking water and to wash all raw foods in boiled water. To those who have become infected by its causative organisms, intramuscular injections of emetin usually give immediate relief to its distressing symptoms.

Malaria we have with us always. Foreigners, as a rule, fortify against its invasion by daily or periodic doses of quinine. The native responds quickly to the same remedy when an attack comes on.

Sudden changes in temperature always result in respiratory troubles for many of the natives. They continually come to us complaining of pain in the chest. Inadequately protected by clothing and depending in a large measure upon their fires for warmth they are ready subjects for bronchitis and pneumonia. Treatment in all these afflictions is rendered more difficult by the limited variety of suitable foodstuffs which are available. Green plantains (bananas) boiled and afterward pounded out into cakes, cassava (manioc) soaked in the river and then made into a thick, leathery dough, greens of various sorts, palm nuts and oil, fish for those who live near the rivers—these are the principal foods of our natives. And they are not adaptable to a sick diet. Few domestic animals, save a few chickens and a goat or two, are raised, so milk is not used. Eggs the native cares for only as they will buy him something else which he wants from the white man. Fruits in splendid variety flourish with a little care, but the native would rather do without most of them than give this care. The little sugar cane that is raised is only munched a stick at a time,—the African's candy. Rarely is provision made for a rainy day, so when sickness comes and the appetite flags there is little to tempt it back again. When the sick man refuses such foods as his wife or his friends prepare for him they are apt to let him go without. During the influenza epidemic it was no uncommon thing to find some poor sufferer all alone in his little grass hut, his body burning up with fever, left by his friends without even a gourd of water to quench his thirst. I am afraid that even a white man would not be very optimistic under such circumstances. Whenever a protracted illness lays hold of a native he is very apt to conclude that he is due to depart to a better land and only with difficulty can he be persuaded to make a fight for life and health.

Sleeping sickness still continues to claim its victims although it evidently is not so destructive as it once was. No specific remedy has as yet been found for it and it is difficult, if not impossible outside a stockaded hospital, to get these patients to stay for such help as we can give them. The same may be said of leprosy, which, while not so common as in some other lands, does exist, the victims going about freely wherever their desires may take them. One of the most pitiable afflictions which we see is yaws, for little children are the most frequent

sufferers. They come to us with their little bodies covered from head to foot with foul-smelling, crusted sores. Until recently, yaw sufferers were doomed to endure their disease for a long time, many of them being hampered for life because of this, but with the production of Salvarsan (606) as now made possible by our home government we have placed within our reach a sovereign remedy. One injection of this medicine suffices, as a rule, and in from ten to fourteen days the ugly sores have all dried up and the skin soon becomes soft and glossy. Little bodies which were thin and wasted become plump again and smiles come into the sad little faces. The action of this wonderful medicine is little short of a miracle to the native, and seldom does a day pass but that we have people asking for *bote wan tunga* (medicine of the needle), for they hope to find in it a panacea for all their ills. Unfortunately there are many diseases which respond very, very slowly to our treatment. Ulcers upon the feet and legs are as common as they are intractable and try the patience and ingenuity of the doctor. We have not made even a beginning at solving the venereal disease problem, which in its various ramifications confronts us at every turn. Skin diseases run the whole textbook category and call for barrels of ointments as well as other remedies.

Surgery appeals to the Congo native and he submits to it readily. We have never been able because of lack of equipment and trained assistance to give all the help needed in the way of surgery. In the past, tumors and hernias have been about the extent of our efforts. With the exception of emergencies, the rest have gone away unaided. Men have come to us burdened by large elephantiasis tumors weighing from ten to as much as seventy pounds and have gone away walking as unencumbered as any of their fellowmen. One of our doctors records the removal of one such tumor which weighed more than did the patient after its removal. It is rather somewhat of a strain, however, for one doctor to be compelled to carry through such an operation with lay helpers of very little experience. We are looking forward to the day when adequate staffs of both nurses and doctors will make this unnecessary.

With such a galaxy of diseases to contend with, you may wonder how these folks live at all. We see some individuals, just as you do at home, who are never sick, and not everyone

—Courtesy "World Outlook."

Contract Labor in West Africa, a Present Day Form of Slavery
Putting Negroes into Lighters at San Thome

suffers from all these diseases at one time, by any means. We rarely have smallpox; cholera and plague, typhoid and typhus and yellow fever are not on our list; tuberculosis is rare and diphtheria rarer. And there are many other ailments which you home folks have whose very names we have almost forgotten.

We are scarcely ever uncomfortable because of the heat here on the equator, certainly not so much as we have sometimes been in Michigan and Illinois, and there are times when we wish for an open fireplace with a good wood fire to help take the chill off the air. The climate of Central Africa has been greatly maligned. Even today it is the common practice with many Europeans to speak of it with a shrug of the shoulders and a decidedly skeptical tone of voice. It is not energizing, but neither is it as devitalizing as has often been pictured. With a better knowledge of the causes of her diseases has come increased means for their prevention and their treatment. An increasing white population brings added conveniences, so that while this may never become a white man's country it is fast becoming a land in which with reasonable care they may live and work in health and comfort. Those who come determined to live fast and loose soon find cause for complaint against the climate. For those who come with help for her native peoples in their unequal game of life, establishing here their homes and obeying nature's laws as scrupulously and as cheerfully as they do in the homeland, there is not only normal physical health, but also spiritual joy and blessing.

Patients Awaiting an Examination by the State Doctor for the Sleeping Sickness.

The Christian at the Primaries

CHRISTIANITY has always played an important part in determining the political ideals of the citizens of this Republic. Christianity was the determining factor in securing our liberties, in the overthrow of slavery, and in the abolition of the liquor traffic. During the war we made tremendous strides in the direction of social betterment. Chief among our achievements was the overthrow of the liquor traffic.

Since the war the forces of reaction have been trying to undo what we accomplished during the war. They see the necessity of re-establishing some form of liquor drinking before the public has had time to see the benefits which are to be derived by sobriety. Just now this liquor constituency is trying to select nominees for President who are silent on the enforcement of the Eighteenth Amendment. Governor Edwards of New Jersey gives the temperance forces no anxiety because he is playing in the open. Regardless of what we may think of the merits of Governor Edwards' contention, if we were permitted to choose our opponent we would gladly choose one who fights in the open. The Christian forces in America must be prepared to hold what we have gained.

While I believe that the Eighteenth Amendment was written into the Constitution as the Constitution provides it shall be amended, yet the regularity of this procedure is not the position of greatest vantage for Christians. Lawful procedure is a matter for our supreme courts to determine, and while they are determining this and after they have determined it, let Christian citizens speak of the merits of prohibition, and use their influence and votes to secure public officials who will treat our prohibition laws as expressive of the will of the people. As Christian citizens we should repeatedly emphasize the results and cite the facts concerning prohibition during the time that this law has been in effect. Recently a speaker at the annual meeting of the Illinois Chamber of Commerce, convening in Peoria, said that $10,000,000 had been deposited in the savings banks of Chicago during the first six months of prohibition under the war prohibition measure. The danger lies therein that we take prohibition as a settled issue and cease to bring facts to bear upon the minds of those with whom we have to do. In the coming primaries men should declare themselves with reference to the enforcement of prohibition legislation. We feel that William Jennings Bryan's attitude on this matter is right. No man seeking the highest office of this nation, the presidency, should expect the support of Christian voters while he remains silent on the enforcement of the Eighteenth Amendment. These candidates are not remaining silent on other matters. They are discussing the issues pertaining to the League of Nations, to our army and navy, and to our country's budget, and yet they are in the main as silent as the Sphinx of Egypt as to their attitude to the enforcement of prohibition. When asked concerning His disciples and His doctrine, Jesus replied to the high priest, "I have spoken openly to the world; I ever taught in the synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing. Why askest thou me? Ask them that have heard me, what I have said unto them: behold, these know the things which I said." John 18:19, 21. This attitude toward the public which characterized Jesus is essential to the winning of the multitudes to a cause of righteousness. Jesus asked men to come out into the open and declare themselves. Why temporize? It is hard for the public to believe sometimes that there is not an overzealousness for leadership and a lack of emphasis on the cause.

If a cause as righteous as prohibition cannot win in the open in America and cannot hold the field against all forces of reaction, then let us know it now, so that the altar fires may be kindled anew. This silence is a display of weakness and an evidence of our lack of faith both in God and man.

So long as secret stills thrive and smugglers wax rich, and men look upon their warehouse holdings as rich assets, and prohibition is being used as a jest, we must herald the blessings of prohibition until men seeking political preferment will be ashamed to attempt to win prestige by being silent on that cause which has set at liberty those that were bruised.

MILO J. SMITH.

Education and Democracy

By H. O. PRITCHARD

"WHATEVER you would put into the state you must first put into the school." Thus declared the celebrated German scientist, Humboldt. The truth of that statement has been demonstrated by recent history. For thirty years Germany sowed militarism and autocracy in its schools and the harvest was a world war. The meaning of this strange perversion of education is now perfectly clear. It has been borne in upon us impressively that the most efficient training of the intellect carries with it a danger greater even than does utter ignorance, if there go with it a twist of the moral vision and a torsion of the moral will.

"How is it possible that society should escape destruction, if the moral tie be not strengthened in proportion as the political tie is relaxed?" These words of De Tocqueville, the great French philosopher and statesman, are far more pertinent at this hour than when he wrote them nearly a century ago. The problems of the world are more and more seen to be moral problems—problems whose central element is neither economic nor financial, but moral—and because this is true the leaders who, for the most part, will guide in their solution tomorrow must be found among those who have had the right sort of training in our schools.

Not only is education itself essential to democracy—indeed it is the corollary of democracy—but the right kind of education is absolutely necessary if democracy is to survive the forces of selfishness and moral decadence which always attack it from within. We rejoice that this principle was so clearly seen by those intrepid forefathers who laid broad and deep the foundations of this republic and who built our first schools and colleges. Those were Christian institutions. There are no Christian colleges in Germany. There never have been any. How different in America.

For more than two hundred years Christian schools and colleges have leavened American democracy with moral ideals and supplied it with religious leadership. The spirit of our fathers is evidenced in an old motto carved on a gateway of Harvard University:

After God had carried us safe to New England and we had builded our homes, provided necessaries for our livelihood, reared convenient places for God's worship and settled the civil government; one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity, dreading to leave an illiterate ministry to the churches when our present ministers shall be in the dust.

Our fathers were true to that spirit. Of the first 119 colleges founded east of the Mississippi River, 104 were Christian institutions. It would be difficult to measure the influence of these colleges on the life of America and ultimately upon the whole world. More than half the signers of the Declaration of Independence were college graduates. And these men were themselves believers in education. Benjamin Franklin founded the University of Pennsylvania. George Washington was chancellor of William and Mary College. The leading trustee of Hampden-Sidney was Patrick Henry. Thomas Jefferson founded the University of Virginia. And those who came after them carried their spirit. Daniel Webster stirred the Supreme Court of the United States as it has seldom been stirred in his famous plea for Dartmouth College. Before the Civil War, Stonewall Jackson was the head of a school and after the war Robert E. Lee could conceive of no greater service to render his beloved Southland than to accept the presidency of a college. In 1862 Abraham Lincoln, though not a college man, signed the land grant bill which virtually created 52 colleges in the west.

To an even greater degree our colleges have furnished the religious leadership of America. In the early part of our history the Christian colleges supplied all the trained leaders. Even now they are furnishing a very large percentage. The figures for the various religious bodies range from 80 to 90 per cent. From the days of the haystack prayer meeting at Williams College, when a little group of consecrated students started the whole tremendous foreign missions movement, down to the present hour, the Christian colleges have supplied the personnel for this movement. One college recently gave to the church 24 missionaries in five years. A study last year of the educational equipment of the missionaries of a single religious body, shows that out of 288 that have gone out to active service in the past eight years, 90 per cent were trained in church colleges and only 4 per cent had failed to receive a college education.

What the colleges have done through the rank and file of their graduates in making America Christian cannot be computed. The promotion of these institutions by the Church is an investment in the life of the nation and the world which has and will multiply itself many fold. But the responsibility of the Church must go beyond its own colleges, if America is to remain Christian and be made more Christian. There are approximately 200,000 students in state universities, colleges and normal schools. More than 70 per cent of these students came from distinctly Protestant homes. They are taking courses in law, medicine, engineering, pharmacy, dentistry, agriculture and scores of other specialized curricula not offered in the church college. To secure these they are compelled for the most part to attend institutions not under church control and which are prevented by law from offering religious instruction.

These great tax-supported and independent institutions are turning out leaders by the thousand each year. What kind of leaders are they going to be, so far as moral and religious force are concerned? This is the question the Church must answer. Too long already has the Church neglected this field which President Bryan of Indiana University declares "Is the greatest mission field in America. The danger of our time is that this supremely important task will fall between Church and State and be neglected by both. Today the Church is spending less than one dollar for the religious care and instruction of the students at these institutions to every three hundred dollars which the State pays for their secular instruction!

The Disciples of Christ have their part to play in the redemption of America and the world. The colleges founded by them have done a magnificent work. But they have been and are handicapped by the lack of resources as are the colleges of no other great religious body in America. Of all the great churches in America the Disciples have done least for the cause of education. No other church has so shamefully neglected its institutions of learning. But a new day is at hand and now we are going to make amends for past neglects. We are patriots. We are lovers of truth. We are followers of Christ and we will not fail America, the world and God in this strategic hour.

The Ideal Patriot

By GEORGE W. KNEPPER

FOR two thousand years men have retold the story of the Macedonian vision. Seeing it from the standpoint of Paul, they have declared it a call to foreign service; and so it was. But there is another side, for this Macedonian visitant was surely the home missionary *par excellence* and the ideal patriot.

There were gross wrongs in Macedonia and he both knew and cared. Looking over his native land he beheld the exploitation of the weak, personal selfishness, greed, lust, sin. Piety was there, but it was untutored and without power to change. The old condition was unbearable, the Jewish leaven was ineffectual, a way out there must be, and that way must be found.

A realization of actual conditions is the first step to something better. When the prodigal came to himself he was not satisfied till he came to his father. Are we Americans as wise; do we realize the desperate social and religious conditions of our own land; have we discovered that the dominant philosophy of our day is pessimism; do we know that big men freely declare that our schools, our churches, our civilization have failed?

Is there no hope? Yes, it is the gospel of the Living God, and to the church has been committed its propagation. The church holds the answer to every problem of society. Will it be wise enough to see the need and recognize that desperate need as a challenge to new spiritual conquests?

No American who travels, reads, interviews, and investigates will long remain ignorant of the fact that certain great classes, as a whole, have remained untouched by the richness and fullness of the gospel of God. And there is no Disciple of Christ but must be ashamed of his own communion's neglect, in particular, when he knows the facts. That religious force that should have done the most, has, in reality, contributed the least, when we consider its evangel, its power, its opportunities.

What about the foreigner? God brought him here to this great western land in order that he might enjoy the God-given rights which cruel systems denied him in the homeland. Have we Americanized him, civilized him, Christianized him? Let Trotzky answer for millions; he took his post-graduate course in a New York slum. The alien came with a hungry heart, an outstretched hand, a proffered friendship. Alas, to millions America became the land of lost ideals. What have we done? We have insulted his manhood by calling him "sheeney," "chink," "dago," "bohunk," "wop," "guiney," "greaser," "nigger." We have robbed him, exploited him. We have denied him our homes, our churches. We have wrapped our Pharisaic garments about us lest we touch and be unclean. And you disciple, is it nothing to you? No, for you have done less than the least.

The wit said of our Puritan fathers that "they first fell on their knees, then upon the aborigines." Truly, and their posterity are still there. The one shameful blot of American history, indelible as Lady Macbeth's blood spot, is our treatment of the American Indian. To this day we deny him the rights of men, in the land our fathers stole from his fathers. What has the greatest church of American origin done for the original American? Nothing, less than nothing. Today he is asking a man's chance and even the church is silent.

"To the Jew first," said the Son of God. What has the church done for the Jew without stint but to damn him? And yet the fiat of God was, "Blessed is he that blesseth thee, and cursed is he that curseth thee." Are we reaping our reward of neglect? We declare the fearful menace to religion today is a sport-filled Lord's day. The Sunday show is the enemy of God and society. Yet the theater, movie and baseball are absolutely controlled by the Jew. The exceptions are too few to notice. Or again, is society menaced by revolution? What is its source; Jews, who lost the God of their fathers and hate your Christ. Call the roll, Gompers, Bergman, Goldman, Eisner, Bela Kun, Liebkneckt, Rosa Luxemborg, Karl Marx, Trotzky, there you are! Eighty-five per cent of soviet Russia is Jewish. Disciples of Christ, where are your Jewish trophies?

What more than maudlin sympathy has been given to the real toiler—the slave of the mill, mine, farm or forest? What has been provided to meet his every need? Is it any wonder the church has been deserted by those whom the church deserted? The breach was not intentional on either side. Labor has become dynamic, the church has remained static, and naturally they grew apart. How far apart this little story of a western lumber camp will show.

A camp welfare worker tried long and hard to get the confidence of the men. At last, thinking he had succeeded, he asked if he might preach. The workers withdrew from his presence to consult about the matter and and at last came with this ultimatum, "You may preach and the whole camp will be there to hear, providing you agree to talk only on the theme we assign you." "Very well," answered the preacher, "name your text." "It's this," replied the spokesman, "To hell with the church." There is not a recognized industrial missionary supported by a church of the Disciples in America.

There were rich men in our Lord's day who became His disciples, but they needed a lot of cleansing first. Who will preach the gospel to the rich—to the country club bunch? God knows, they need it. At a fashionable wedding near Philadelphia, the bridesmaid carried the bride's little Pomeranian pup and a bouquet of orchids which the paper reported were "yellow to match the color of the dog." There they march to the altar of high God on the most solemn mission on earth, except to confess our Lord as Redeemer! Through the ages there have been missions to the poor. God send us a mission to the rich!

There is even a sadder condition in America. Her children are growing up pagan. And the so-called Christian home is furnishing as large a share as the slum. The modern child is blase, pert, lost in pleasure because it is *a la mode*, and ignoring such old-fashioned things as Bible school and church. A man, brought up in a Christian home himself, and by his achievements and interests, not far from the most conspicuous citizen of his city, confessed the other day that he had four daughters, the eldest twelve years of age, who had never been inside of a Bible school. Church! We need a new children's crusade. Not to rescue the tomb of a crucified Lord, but to find the living Christ!

Thus in brief words we have called attention to some classes. The roll is not complete. Here, however, is a suggestion of great, teeming, strategic fields that the church has scarcely touched. And when we, as Disciples of Christ, face the need

of our Macedonia and our record in the light of the facts, we have only cause for shame. God grant it may be the godly sorrow which leads to repentance.

Alongside these needy classes we should consider several conditions. Many others might be named. All society is astir. There is a universal unrest, and a widespread belief that things are not right. Passing over the many social, industrial and political problems for which the church alone can offer the solution, may we think of but two conditions, and remember they are no more serious than a score of others.

The neglected fields rise up to condemn the church's lethargy. It's appalling to think that after two thousand years two-thirds of the race has never heard that Christ died to make men free. More condemning still it is to know that in Christian (?) America there should be those who have never heard the story. In Washington, Oregon and Idaho there are 2,900 organized school districts, with boards, teachers and schoolhouses, in which there is absolutely no religious service. This is not in India, but in America! And our eastern cities are as neglected as our western states. Or think of divorce. One county, and that not the worst in its commonwealth, last year issued 1,377 marriage licenses and had 516 suits for divorce filed in in its courts. One American state allows divorce for nine causes, and the ninth is this, "Any cause that the judge deems worthy." Truly Sodom will have to look to her record!

This Macedonian knew the gospel was the last and only hope for the evils of his land. It was a great realization. What was true for his land is equally true for our own. Christ is the only redeemer of nations as he is of men. An appeal to history proves that Christ is the only solution to the whole problem. On history's page is written the attempt of morality, science, philosophy, legislation, humanitarianism, beauty, utilitarianism—and their failure as well. These things are good, have been helpful, but never solved the problem nor ever will.

All problems are but phases of that master problem, Sin. And the only remedy earth or heaven knows for sin is the cross of Calvary. But even at this, it will take a complete gospel to win the world; a gospel that keeps as well as saves; a

Photograph from Methodist Board of Foreign Missions

Mohammedan Children in Johnstown, Pennsylvania

Open Air Gospel Meeting, New York City. This Is One Method of Bringing the Gospel to the Masses

gospel that rejoices instead of wails; a gospel that eventuates in sacrificial, altruistic service.

In facing this whole problem of the evangelization of our homeland, the Disciples of Christ have a peculiar interest. Of all the great evangelical churches, we alone have had an American origin. Surely the call has a greater compulsion for us. But there is another thing: to us has been given a unique glimpse of Christianity, for when the ultimate church comes, we will have less to give up than any other religious people. Our birthright demands that we be second to none in the full redemption of America.

Now these facts being true, the natural query is, why have we Disciples failed in our duty so lamentably? The reasons are apparent. We have restored the form of apostolic Christianity but have missed its spirit of passionate devotion. Then, we have never thought in large terms; we have had the narrow vision of a rural folk. Again we have never preached a full gospel. We are experts on getting men into the kingdom, but we largely fail to get the kingdom into men. Sanctification, the personal second coming of our Lord, stewardship of money and life, divine healing, intercession, these are tabooed subjects to most Disciple prophets.

Probably our most serious failure has been in teamwork. We have never exerted all our strength or resources on any one great objective.

Lastly, one can readily read another lesson in this story, for surely the Macedonian's words imply he recognized the necessity of cooperation. Cooperation is the modern word. It's the secret of large and successful business. It's the dominant idea for future government. Shall all the world be wise and the church alone be foolish? Unity will come as surely as the Son of God prayed for it. But cooperation will be the first step to its consummation. It was cooperation that brought the palsied man to the feet of Jesus, and it is cooperation that will yet bring the world there for healing. When the church moves as a unit the Kingdom of God will come in a day. When any communion acts as a whole on any program it will leaven the world.

The American Christian Missionary Society is a cooperation. It exists only to give a chance for a common task backed by a united folk. Its record is not to be despised, but it might have achieved the impossible had it had the support of all Disciples. This is no day for pettiness, for personal aggrandizement, for childish disputes and for unbrotherly suspicions. This is the day supreme for fellowship with man and God in the great task of establishing the Kingdom of our God. Big tasks break little men; they challenge big souls. What is our caliber as a people? Are we in this supreme hour of the world, in this day of overwhelming opportunity, unitedly going to measure up to the divine summons, or shall we, like the carping spies of Israel, put our opinions against the will of God and thereby lose our heritage?

God is on the march! We march with Him or we will be trampled by His cohorts as they move. "Prepare ye the way of the Lord!" "Repent, for the Kingdom of Heaven is at hand."

"He hath sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment seat;
Oh! be swift, my soul, to answer Him! be jubilant, my feet;
Our God is marching on!"

Central Church, Spokane, Washington.

How Division Undermines the Church

By H. C. ARMSTRONG

THE sin of division and the weakness of denominationalism becomes more emphatically obvious with every advance in the study of the missionary problems of the Church. On the foreign field unity is the outstanding, imperative, practical necessity. On the home field division is the one evil that renders the program of the Church ineffectual. Yet, strange to say, it is at home, where its evils are most obvious and most acute, that division has its stoutest, and indeed about its only, defenders. We are so accustomed to our divisions that we are not troubled by them. We read of India's divisions and we are appalled. But when a prominent Hindu lecturer tells us that denominationalism in America functions in the same general social direction as caste in India we are highly offended. We may or may not be willing to admit the sin of division, but the facts being brought to light by the Interchurch World Survey are compelling us to acknowledge the weakness and inefficiency of the present divided order. These facts are telling us why "a divided Church cannot evangelize the world," or even the part of the world in which we live.

None who attended the great World Survey Conference of the Interchurch World Movement at Atlantic City and saw that long, long list of Church divisions run out on the screen can ever forget the impression made upon that audience as the scandal of the present situation was flung out before our eyes. Two hundred and one divisions in the Church in America! Some of them as small as thirty-five members! No wonder the great English journalist and author of "The Church We Forget" shudders. "Let us take up the New Testament and read for ourselves the Acts of the Apostles and then record our first and immediate impression. Does it not strike you at once that if these early Christians revisited us today they would need a dictionary? It seems to me they would be puzzled by our sectarian labels—I hardly dare think what Paul would have said about the schisms which now cleave asunder the Body of Christ."

Ministerial Supply and Support

"The pastor is the keystone of success" for the entire program of the Church. The minister is the indispensable man. "Ministers are the officers of the army of the Lord. The nation that loses its officers loses its army; and if the army is lost the nation is lost; and if the nation be lost, all is lost. It is so with the Church. If we lose the ministers we lose the Church; and to lose the Church is to lose all." There is the crisis. The Survey reports show that we are losing the ministers. It is said that there are at least 50,000 vacant pulpits in the United States. The Survey reports that last year in one communion 3,388 congregations did not have regular pastoral care. In another there were 994 fewer ministers than in 1914. In the one section of the country 35 per cent of the congregations of one communion were without regular ministers in 1915. Another communion needs 1,000 new ministers a year to fill the gaps.

Division is directly at the bottom of this alarming condition. By dividing the resources of the community denominationalism makes adequate salaries impossible. "Inadequate salaries make widening gaps in the ministerial ranks by compelling efficient men to seek other means of supporting their families and by preventing the recruiting of the ablest and best young men." Moreover, and vastly more vital, denominationalism does not challenge the young manhood of the community. Studies of religious conditions in the armies of both America and Great Britain show that our young men are not even interested in the churches. The ministry as a profession never enters their minds. In one of these studies it is reported "The religious work in the army showed clearly how little interest the men of our country have in any form of denominationalism." It can no longer be doubted that division is the supreme problem in the program of the Church and its ministry.

The Church and the Community

Division is not only depleting the ministry; it is estranging the people, young and old, from the Church. The Interchurch Survey reports that there are in the United States 58,000,000 unchurched people. More than half the population are not in any church of any kind. There are 26,000,000 children and youth under 25 years not in any Sunday school or institution of religious training. Denominationalism has not succeeded and is not succeeding in winning America to Christ. The Interchurch Chart shows that in no state are half the people in the Church, and in some states as much as three-fourths and seven-eighths of the population is out of the Church. Division is definitely at the base of this tragic situation. The surveys made in some of the states show that in the sections where there are the most churches most people are outside the Church, and conditions of health and morality are worst. The reasons are not far to seek. Division means overchurching in some sections and neglect in others. Both overchurching and underchurching mean inadequate church facilities and programs. Both result in part-time preaching in many places, with little or no pastoral care. In short, division means that a constructive church program is impossible. For example, one town in Texas with a population of 1,050 has seven churches, one to every 150 inhabitants. The smallest church has forty members and the largest 350. What chance has that town for any adequate religious program for its salvation? Just the same chance that thousands of other towns like it in America have—no chance at all. There is one supreme, imperative home missionary necessity. It is the union of the Christian forces of America.

Moreover, as with our young men, so with the people generally, denominationalism does not challenge their lives. Dr. James I. Vance has well said, "The world has become too enlightened for a sectarian church to flourish much longer. People have gone too far in the practice of the Golden Rule to be stirred by sectarian appeals. The church that thinks only of itself in this century is doomed. A church that prefers to walk alone will soon discover that its solitude is that of the city of the dead. "The church faces a task which is staggering, but which is sublime. The war has released forces in human society which will wreck the world if allowed to run wild, but which will usher in the Kingdom if brought under control of the law of love."

There is a day of sunny rest
For every dark and troubled night—
And grief may bide an evening guest,
But joy shall come with early light.

—BRYANT.

The Old Soldier's Last Battle

By E. S. MUCKLEY

THE deepening shadows of the dying day were a symbol of the gathering gloom that had been settling down with increasing weight upon the heart of the old soldier. This evening, as he had done many evenings before, he sat upon the porch of the humble three-room cottage fighting the hardest battle of his life.

Sometimes during these evenings there was a far-away look in his eyes and you knew he was dreaming the old man's dream as he was projecting himself in swift flight back through the years and traveling again the long way he had come. The varying experiences through which he had lived were reflected in the changing expressions of his face while the dream went on—now placid, now perturbed; now bright with joy, now clouded with sorrow; now the glow of victory, now the gloom of defeat.

Sometimes the dream would change to a vision, for not only dreams of the past may haunt or cheer an old man, but visions of the future as well. In the case of our old man it was not a vision of the far-off future, but the immediate future which he saw this particular evening. And it haunted him. Somehow the far-off future did not seem to worry him. In his faith, that was secure enough, but the nearby future—what of that? And a great fear came into his eyes as if his soul quailed before some menacing form ready to strike a blow he was not prepared to parry.

This particular evening the battle between faith and doubt, hope and despair, had been more fiercely waged than ever before. His soul was travailing through most exquisite suffering. Nor was his suffering self-centered. Another was involved—the one who had cheerily traveled the long trail with him and had kept him happy even through disappointment and loss; victorious in spirit even when facing defeat.

But now it was different. The strength of manhood was gradually leaving him—in fact was almost gone—and thought of the brave little woman who had so cheerfully faced her trials and sorrows, and had been such a comfort all the long years, coming to want and possibly starvation, almost paralyzed him with fear. That was the picture he saw. Even his faith could see no other just now.

So fierce was the conflict that in his preoccupation he had not heard the gentle rattle of the dishes as they were being washed in the kitchen—music it had come to be to his ears. He had not even heard his wife slip out on the porch and into the other old weatherbeaten rocker.

She had been sitting there for some time waiting for him to sense her presence. At last, unable to wait longer, she said:

"Henry, you're worrying again. Don't do it."

The old soldier was startled, and turning quickly, looked at his wife, the love-light in his eyes gradually dispelling the fear and doubt that had been lurking there. And his soul was quieted as he looked into her beautiful face above which rested her crown of waving silver hair.

"When did you come out Mary? I didn't hear you come."

"I must have been here five minutes before I spoke."

"I didn't hear you washing the dishes, either, or I would have heard you come out," he said, half apologetically.

They were silent for a few minutes, then:

"Henry, I've been watching you for several days. You're worrying about something and I can't stand it any longer, dear. It hurts me to see you troubled this way and not know what's the matter so I can help you. Tell me what's the matter; you always did."

"I know I always did. But this is different. It would only trouble you. You can't help. Nobody can."

"Yes I could help," she said bravely. "I could help you bear your burden if I couldn't do anything else."

He looked at her a moment, then said:

"Move your chair over here, dear, I haven't the heart even to get up and move a chair."

She obeyed. He took her hand in his and thus they sat in tender silence for several minutes. She felt he would speak when he could and waited.

"I think I have the courage to tell you now, dear. Do you think you have the courage to hear it?"

"I must know," she said calmly.

"We are getting pretty old, you know," he began. "I am eighty and you are seventy-nine. We can't work much longer. The garden patch was pretty burdensome this summer. I think I could go through another summer's work like this if the winter is not too hard on me, but not many more. What will we do then?"

She saw the despair written in his face, heard it in his voice, felt it in the relaxed pressure of his hand on hers. But she did not lose her courage, and said:

"But you have your pension."

"Yes, but even with the help of the garden it is barely enough to keep us with the prices so much higher than ever before. If you should get sick, or I, what would we do?"

"There would be a way provided," her faith insisted.

"Yes, by death," he said in desperation.

"But you know, Henry, you can go to the old soldiers' home any time you need to. Somebody would provide for me. The church wouldn't let me suffer."

"Yes, I know I can. I talked with the superintendent yesterday. They could take me in the main building, but they won't take you. And there are no cottages vacant and the waiting list will take years to accommodate."

He paused. Then with voice almost breaking, he said: "Mother, I won't go and live anywhere without you. I'd starve first."

"And I would starve with you, father," she replied as she pressed his limp old hand in both of hers. And they were silent awhile, each thinking of him who had come to be their hope in old age, but of whom neither had the courage to speak at first, for when his name was mentioned the old pain would come back. The little woman spoke first:

"If only Willie had lived he would have cared for us." She could not keep the sadness out of her voice, though she did succeed in keeping the tears from her eyes.

"Yes, Willie was a good boy. And every time I think of him—and I have thought of him so often lately—I recall how anxious he was to get well so he could buy back our home for us. If I had only been younger I could have laid up another sum for our rainy day."

And the old soldier recalled those former days when he had the resiliency both of body and mind to jump up again and fight when he had been thrown down by misfortune. And he almost wept.

Possibly no condition of life is more pathetic than childless old age, especially when caused by the death of children. A daughter had died in her teens. In later life a son was born. As he grew to manhood he became an increasing comfort. He never married because he saw the growing dependence of his parents upon him and felt he owed them his whole life in their declining days.

The father and son together had acquired a small farm. When the work of the farm had grown burdensome to his parents, the son suggested that they sell it and invest part of the proceeds in business and the balance in a home in town where they could take life easier. They gave their consent.

But the unforeseen happened. A scheming partner planned a swindling game that was carried on for several years. A crash finally came that not only wiped out the assets of the business, but took their home as well. And as so often happens, almost immediately following this crash, a worse calamity befell the old couple in the death of the son after a long illness, during which he struggled bravely but in vain for life. This all happened only three years before the opening of this story. Thus the old soldier and his wife were left stranded at the end of life. They rented a three-room cottage with a good-sized garden patch and settled down to make their last fight for life under the double handicap of waning strength and rapidly increasing prices.

We cannot wonder at the old soldier for letting this menacing cloud of gloom obscure his vision, for he did not know the mysterious movements of Providence. So absorbed were they both in the sorrow that had intruded again its heavy weight upon their souls that they were startled when out of the quiet of the evening hour came a voice:

"What is it that seems to be troubling you both?"

The voice had in it both sympathy and good cheer, for it was the voice of their pastor, who had greatly cheered and comforted them through their sorrow. Before they could recover, he continued:

"Do you feel as if all your friends had forsaken you?"

"I guess we did feel a bit that way. I have often felt that way since Willie died," the old soldier said with trembling voice.

"Well, they haven't."

"No, we know you haven't."

"Nor has the church. I've got good news for you, Brother Hardin."

The faces of both began to brighten. Could it be that a ray of hope was going to break through this heavy black cloud?

"I just received word that there is now a place for you in our Home for the Aged where you can spend your last days together without being worried and wearied with cares and problems."

"Mother, why are you weeping that way? I never saw you cry so except when Willie died," said the old soldier, greatly perturbed at his wife's sudden expression of grief. The old saint had covered her face with her apron and was shaking convulsively.

"Don't, mother, don't cry so," he said tenderly, as he put his arm across her shoulders and tried to comfort her. But it was not comfort she needed, for it was a fountain of joy, not a fountain of grief that had broken loose. Presently she regained control of herself. When she could speak she looked up at her pastor and said:

"I knew, I just knew the Lord would answer my prayers. I didn't know how, but I knew He would."

The fountain broke loose again, but in a moment she could ask:

"How did you find this out, Brother Miller? I thought of the home and wanted to write, but father said there was no use, because they had such a large waiting list and we would just die in disappointment waiting."

"I had written to the home eighteen months ago," the pastor replied, "because I thought you would need its shelter some time. I didn't tell you because I didn't want to give you hope for fear you might be disappointed, for they could not take you until some one died in the home. The waiting list ahead of you dwindled away one by one because some died while waiting and others could wait no longer and trudged their weary way over the hills to the poorhouse. Now there is a vacancy for you when you can arrange to go."

The pastor was a busy man, and after conveying this joyful news he departed. They hardly knew when he had gone. For a long time they sat in silence, their hands clasped. It was difficult for them to give expression to their gratitude for this new-found happiness. Mother spoke first:

"Father, the Lord has provided a way for us by letting some old soul pass on into the larger life. Sometime He will make room for others by letting us go over to see Willie."

The thought brought a smile of contentment to the sweet old face.

Missions and Patriotism United

AMERICA spent $20,000,000,000 the last year of the war and called millions of men to arms to carry out the exact purposes that underly the missionary conquest of the world for Christ. We must not be deceived in our thinking by the fact that one has emphasized the religious motive, while the other added the patriotic thrill. Beneath all this, the world war and world missions are close relatives. Patriotic loyalty and Christian devotion have always been brothers. Now they are indistinguishable twins.

Darkness and Light

JOHN OXENHAM

There is darkness still, gross darkness, Lord,
On this fair earth of Thine,
There are prisoners still in the prison house,
Where never a light doth shine.
There are doors still bolted against Thee,
There are faces set like a wall;
And over them all the Shadow of Death
Hangs like a pall.

Do you hear the voices calling,
Out there in the black of night?
Do you hear the sobs of the women,
Who are barred from the blessed light?
And the children—the little children—
Do you hear their pitiful cry?
O brothers (sisters), we must seek them,
Or there in the dark they die!

Calling Sinners to Repentance

By MISS JOSEPHA FRANKLIN

SOME twenty-five or thirty years ago, before I came to India, I saw a picture which typified the then common idea of mission work in foreign fields. A white preacher in his long black coat and a huge sun hat stood under a tree holding out the Bible to a crowd of naked black heathen. The heathen were reaching out their hands in joy and gratitude and tumbling all over themselves in their eagerness to grasp the Book. I trust the present generation knows more about the manners, customs, religions and history of races and particularly more of human nature than the past generation did; still a little information now and then as to what a foreign missionary is up against in a non-Christian country will probably benefit all, even at the present time. Some others better informed may say you can find such conditions in your native town any day you look for them. This is also probably true, but all the more shame to you and your native town that you permit such conditions to exist. If they had not existed the indescribable war of all ages would never have taken place.

Some years ago a woman in a loathsome stage of syphilis entered Dr. McGavran's hospital for treatment. She had contracted the disease from her husband. When she became helpless her husband drove her from their home. She remained in the hospital for months and learned much of Christianity. She would not, however, go to any mission home for women and it was impossible for her to become a Christian and remain among her people or even to live alone and lead a moral life from the Christian standpoint. She grew fairly well and strong after a certain time. A castefellow saw her and asked her to live with him as a concubine, and she consented. The man had a legal wife. The zenana missionary and Bible woman visited the section of the town in which the pair lived. The concubine was a hard worker and good manager. In a short time her master's business began to improve and he became comparatively well to do owing chiefly to the energy and devotion of the concubine. I began visiting this section about a year ago. I found that the concubine opened up her house every Sunday for a Sunday school and when my Bible women and I came to teach them she always collected a crowd of women to hear us. A few months ago her ungrateful master fell in love with a young woman of his caste and decided to drive away the old concubine and keep the new one. The caste-people had a meeting and decided he must keep the old concubine. The man then most opportunely was seized with a demoniacal possession and sickness. He foamed at his mouth and had violent fits. They smeared him with hot ashes, blew into his ears, swept him up and down with brooms and went through other incantations to drive out the evil spirit. The man recovered. He said the *Chut* (evil spirit) of the dead husband of his new concubine had seized him for turning the woman out. The castefellows received something more substantial than the revelation and decided that the old concubine must go. When my Bible women and I were last at the place the new concubine called us in, gave us seats, and called the women in the neighborhood to hear us. The old concubine was living alone in another house near and called us to her place later. She was making her living by going daily to the great grain depots and cleaning the floors. She received the grain that was left when the bags were filled. She told her own story and at the end said: "Why should I remain in his house when he loves the other woman? I would make trouble for both and also be unhappy myself. I do not want the evil spirit of the other woman's dead husband to persecute him. It is better for me to go out and make my own living and let them be happy." Oh, the unutterable pathos of it! However, the injustice, the hardness, the cruelty, the monstrosity and the chaos of non-Christian social systems are not what discourage the missionary, but it is the fact that all of these things are so born and bred in the people that they are accepted as a matter of course, and they bow down to them as to the fiat of Fate.

The Mission Church, Damoh, C. P., India

There is, however, a little plant that grows under the huge boulder of heathenism, and slowly but surely displaces it. The plant is growing from the seed, which is the Word of God. A few years ago all of the members of a certain caste in another district waited upon the missionary in a body. Their spokesman made this remarkable statement: "In our caste our women have to submit themselves to the priests whenever they come about. We know this custom is degrading and revolting, not only to the women, but to our whole caste. We hear that no such thing is demanded in the Christian religion. If it is true our whole caste will consider becoming Christians." In this case the boulder of heathenism had been loosened. May it not be in Damoh as well?

In a certain village where my Bible women and I work we have entrance into two of the wealthiest houses of the place. Two weeks ago, while teaching the Bible in one, a woman entered weeping. She was the second wife in the other house. She and the first wife had a violent quarrel and the husband thrust her out of the house because he loved the first woman better.

We not only have to deal with wickedness and superstition among non-Christians, but among so-called Christians as well. Recently during her husband's long absence from the country a wife became unfaithful to him. In spite of all rebukes and warnings from missionaries and old Christians the guilty pair continued their illicit relations. No actual proof of their conduct could be produced, but when the husband returned he found the proof, and himself brought the matter before the church. During the investigation it was proved that the pair had resorted to practices as ignorant, senseless and de-

Only the Coming of Christianity Can Save These Women of India from a Condition That Is Worse Than Slavery

graded as those of the lowest animists. When they had heard that the husband was returning home they went to a witch doctor to get a prescription for a "love potion" to keep the husband from exposing their guilt. Fellowship was withdrawn from both and it is hoped they have lost faith in the efficacy of the potion. The surprising thing is not that a few people in the Indian Church revert to heathenism (or possibly never emerged from it), but that so many Christians remain true to Christianity and go on growing in their spiritual life.

Some very good people at home think that as soon as idol worshippers become Christians they are immediately transformed from ignorant, degraded beasts to highly intellectual and spiritual worshippers of the one great God. Such people should carefully study the parables of the wheat and the tares, the net in which all kinds of fish were caught and Paul's teaching on the Milk of the Word and the Strong Meat of the Word. The Great Teacher gave us the parable of a sower, seed, ground, growth and fruit, not a parable of a professor, a laboratory, an experiment and an instantaneous chemical change. Whatever methods may be employed to raise a people—philanthropical, educational, medical, social and industrial—the great and fundamental purpose underlying all of these must be to bring the people to Christ. When this is done evil practices will disappear as slavery and polygamy have disappeared among the more enlightened nations.

Where the Churches Are Lacking

WHY are less than half the people of the United States actively connected with organized religion? An analysis of early results of the Interchurch World Movement survey gives the following as important elements in the situation:

1. The churches are not holding their own people—their natural adherents. A great mass of people who in childhood and youth lived in Protestant homes and were connected with church and Sunday school are now not actively related. A household survey of a certain suburb revealed as many unchurched people who preferred a certain church as there were members of the church in the community.

2. Protestant propaganda is making little or no headway with the foreign-born residents who have forsaken their old-country churches or with the recent immigrants whose families never have been Christian.

3. The movement from the country to the city, which has been a marked feature of American life in recent decades, means a great loss in church membership. Only a small proportion of church members who move to the city ally themselves to the churches there.

4. Due largely to lack of interdenominational cooperation, there are stretches of territory in every part of the United States, enormous in the aggregate, where population is scattered but numerous enough to support regular schools, but where no church whatsoever is at work. This revelation of "overlooked" territory is perhaps the most surprising result of the Interchurch survey.

5. Duplicating of the churches in communities unable to support all of those present on an adequate basis. This leads to the "absentee ministry," which cannot build up the spiritual life of the people.

6. The church has failed to adapt itself to the city so as to make an appreciable impression on the unchurched groups or nonsocial conditions of city life.

"A disease known is half cured." It is safe to predict that the tide will be turned the other way within this decade. The very cooperation of the churches in the Interchurch World Movement which has revealed these facts promises much toward their correction.

The Church at Paonia, Colorado

Present-Day Frontier Experiences

By Charles G. Stout

I HAVE felt that I was doing the right thing here, in this community work, and believed in it enough to risk everything for it; but I have not felt before that I had the moral support of the brotherhood to the extent that the case merits.

I made it plain and emphatic upon accepting the pastorate of the Community Church, that I would yield no point of doctrine or interpretation of what I understood to be the doctrines and interpretations of the Disciples of Christ, neither would I sacrifice any principle of conscientious conviction, but that I would be broad enough and kind enough to allow to every other one who believed himself to be a true servant of Jesus Christ to have his conscientious conviction of truth and righteousness, without purposely hurting his feelings or belittling any doctrine or interpretation or practice which he might deem sacred.

Upon this clear statement I was unanimously elected and, spontaneously, there came from the audience a motion to allow me the same freedom in the pulpit and in the homes of the people which I should feel if I were serving my own religious body only. That was unanimous and hearty and there has been no retraction, but there has been a spirit of freedom and brotherly love and loyalty as true as I have ever known in my own work as a pastor, or in the work of my brethren in the ministry, many of whom I know most intimately and for whom I have the highest appreciation.

Members of all churches represented call me for counsel in trouble or sorrow or sickness or death. They confide to me their secrets and share with me their joys. My acquaintance has grown to rather large proportions considering the fact that this is a new country and religious work is a pioneer enterprise throughout this great inland empire.

There is a strip of country here which is indescribable for beauty and natural resources and possibilities for the future. There is estimated to be enough coal cropping out along the slopes of this valley to supply the navies of the world for a thousand years; enough water power to run all the mills and factories of the United States forever. The valleys can produce enough fruit to supply all the markets of the country if we could secure the people to cultivate them. There is government reserve land approaching within three miles of our town where there is pasture for 100,000 head of cattle and horses.

The climate is unsurpassed for health and exhilaration. We have had only three sunless days since the first of December. We have several beet sugar factories scattered around over the mountain districts and two more to be built this season within a few miles of here.

I am not a real estate agent or an agent for anything else. I have never had a commission either for buying or selling a home or locating a settler, but if I could be relieved in the "battle for bread" sufficiently to be free to develop a strong Christian sentiment along with the material development of this country, I think my life would count for far more than it is counting now. Please take a map of Uncle Samuel's country and look at the three gateways to the Rockies, Denver, Colorado Springs and Pueblo, then look westward to Salt Lake City. Take that distance as the width of a strip reaching from Mexico to Canada, and then look up on your map of churches or the map of other religious bodies, or study the reports of the Home Missions Conferences, and see how many churches there are with settled pastors, or how many centers of religious influence there are, you may be appalled. (Only ten per cent of the population members of Protestant churches.—Editor.)

Traveling men tell me that the church here, of which I am the minister, comes the nearest to being a source of religious influence of any in the Rocky Mountain region. If this is true there is something to be done religiously for the people of the Rocky Mountains.

I went to one of our nearby mining camps (eleven miles from here) and preached a few sermons. No one had ever preached a sermon in the town excepting Mormon elders or missionaries. It is a town of twelve hundred people. I held my first meeting above the saloon, the next in the schoolhouse. I preached two sermons, organized a Sunday school with sixty-seven members, had seven confessions, and, at the close of the meeting, a man arose and made a motion that they organize themselves into a class and ask the Christian Church at Paonia to accept them as a Mission station and give them regular spiritual guidance. It was duly considered and carried unanimously. Every one voted. There is another mining town of about five or six hundred people six miles from here, where not a single sermon has ever been preached, even by the Mormons, and there are a few families there with whom I am quite well acquainted and where we could enter more easily than anyone else. One summer my wife and the children insisted upon my going to the hills for an outing and rest, so I took the two little boys and started up the river. We went past the last mining camp and the end of the railroad and followed the trail for thirteen miles up the stream where we pitched camp and started in for a season of hunting and fishing. Now there is sport! Everything from the wily trout to the elk and grizzly bear. With a bed on the spruce boughs and with the splashing of mountain streams and all the beauty and solitude of the glorious out-of-doors, one really soon begins to feel carefree. On my second day after locating camp I was out for a walk and a climb of the hills when I came upon a log cabin in which I found a woman and five children. All except the older one had been born there and even the older one could not remember ever having been out of that valley, as they had lived there for twelve years. The woman, I learned, was a native of the State of Missouri and had been brought up in a Christian church home. When she learned that I was a Christian minister she was overjoyed and insisted upon extending the hospitality of the humble home. The boys and I took dinner with them and learned the life story. She was married while very young and went to the mountains with her husband, who was determined to pursue the life of a miner. In the mining camps there were such conditions of immorality that she insisted upon finding a country home, to which he consented, provided she would file and live upon a homestead. This she did, and they had been living there for twelve years. She was the homemaker and the teacher of the children and all they knew of religion was what she had been able to teach them.

The church and the Bible and the Lord were the subjects of our conversation and the young girl expressed a desire to obey the Lord and the mother also proposed obedience. She stated that she would like to be baptized and that she would like to have the neighbors come to witness the baptism. Then she thought that she had no shoes and that it would hardly look right to go barefooted to the baptism, whereupon Hilda, the daughter

said, "Mamma, I will go to Somerset tomorrow and get you a pair of shoes and will go by Adamses and tell them, so they can come." Mrs. Adams was their nearest neighbor, eight miles distant. Somerset was the mining camp, thirteen miles away. It would have been a walk of twenty-six miles for a pair of shoes for her mother to wear to be baptized in. My little boy, twelve years of age, said, "No, you will not walk to town and back. You could not do it in one day." She said, "I have walked the distance many a day and have carried most of our provisions that way for several years." The shoes were provided and the neighbors invited, and everyone within twelve miles was there. On a Sunday afternoon where the clear water gushes out of a deep cañon and flows as clear as the blue sky the little boys and I had a real revival. It was a sacredly beautiful service as we mingled our voices with the sound of rushing water and in the presence of a number of people, none of whom had ever witnessed such a service, the mother and daughter were buried in the typical grave. They were received into our congregation upon my statement, and after two years came down to our town, found their way to the church and received the hand of fellowship.

These are just a few experiences which the good Lord has seen fit to allow me to enjoy. I could tell of scores of other experiences which are just as thrilling and real and personal. If my dear wife had not broken down I would never have thought of taking missionary help, but that has disqualified me for going back into the States, where our people are numerous and where they are able and willing to pay. I have had splendid pay for my work in Iowa and Missouri and my last visit there (one month) paid me almost as much as the people here paid me for a whole year, even last year, and that was more than twice what I had received in previous years. Our board is certain that it would add greatly to the help of the cause of Christ in this community if I could give my full time to the work and I could do it now, so far as home duties are concerned, if we were supported from the work or had support provided.

I took the privilege of consulting a friend of mine who is not a member of either of the cooperating churches. He is a royal fellow. A man of clean life, well born, of a good New York family, and Harvard education. I have worked with him in matters of community interest. He is our representative in the state legislature, and being of the kind and character he is, I wanted him to write you a few words and tell you his version of our place in the community. My reason for doing this was to allow you to have a little more data as to the probability of my mixing with the people of a different type from the miner and homesteader. We have all kinds. One night I looked carefully over my audience here and counted graduates from thirteen of the big colleges of America and Europe. They were so to my personal knowledge. Of course that was an exception and not the general rule, but there are about fifty college graduates who live in or near our town and I picked out Mr. Rockwell as a representative of the highest type of man.

If you do or do not succeed in securing the help of which I wrote, please remember that there is a fellow out here still doing his best with no plan to strike or turn "red."

In conclusion let me say to you what a poor old man said to me as, in his lonely cabin, he looked up from his bed of suffering and in his loneliness and heart hunger asked, "When you talk to God again won't you have me in it just a little?"

Paonia, Colorado.

Alfred O. Kuhn

Rocky Mountain Bible School Superintendent

ALFRED O. KUHN, Albuquerque, New Mexico, has been appointed by the Bible School Department of the American Society, superintendent of Bible school work for the Rocky Mountain District. W. F. Turner says of Mr. Kuhn: "I have known him for over ten years. He is pure in life, spiritual in temperament, cultured and optimistic. He has succeeded splendidly in the ministry, specializing in the work of the Bible school. He is still growing. He will make good."

Summer Conferences on Missions

THIS summer the Interchurch World Movement will conduct eight Missionary Education Conferences under the direction of its Missionary Education Department. These are the conferences formerly conducted by the Missionary Education Movement, which in 1919 became the Missionary Education Department of the Interchurch World Movement.

The location and dates of these conferences are as follows:

Winter Park, Florida, June 3 to 10; Blue Ridge, North Carolina, June 25 to July 5; Silver Bay, New York, July 9 to 19; Estes Park, Colorado, July 9 to 19; Asilomar, California, July 13 to 23; Ocean Park, Maine, July 20 to 30; Lake Geneva, Wisconsin, July 23 to August 2; Seabeck, Washington, July 28 to August 7.

Blue Ridge, Estes Park, Asilomar, Lake Geneva and Seabeck are most accessible to Disciples of Christ and special attention will be given to our representation both on the programs and in the attendance at these conferences.

Complete information may be secured from the Missionary Education Department, 45 West 18th street, New York City.

News from Home

WE were very happy to receive several letters from India, which has been our "home" since 1902.

Miss Clarke, superintendent of the Industrial Home in Kulpahar, our last home town in India, tells of the marriages of seven of our young women from the "Training Home." After several years in this "Department of Home Economics" we feel sure they will make good wives and that each new home will present to the heathen community a new idea of womanhood and the place of woman in her home. Among the brides is Tijiya, who was my assistant in the embroidery department when I left India a year ago. How we shall miss her bright, sparkling face, and her helpfulness. She marries an evangelist in Bina.

Miss Burgess also writes from Kulpahar. She tells of the repairs needed on houses in the institution, where walls were injured by the very excessive rainfall of last year. Her account of the vegetable garden (where the women and girls do all the work) sounds very inviting to us in our winter cold; of green peas, tomatoes, cabbage, cauliflower and lima beans, all growing nicely. "Turnips are almost as good as apples."

Mrs. Springer is looking well and strong and has moved to her new work at Maudha.

Mrs. Rice says the Damoh Orphanage is crowded to overflowing and they have to turn away children who should be taken in. She is becoming quite a hunter, as she shot a deer while out in the camp at Christmas time.

Dr. Thomson is enthusiastic about the work in Mahoba. "At the beginning of 1920, I think we have the greatest hopes for a fruitful year in the evangelistic work that we've ever had since coming to Mahoba." We are centering on the low castes all over the district. At our outstation of Kabrai fifty families of weavers seem about ready to come over to Christianity. I have been treating the head-man, who has been very ill with malarial fever. When he fully recovers we shall expect results. We rejoice to know that there have been thirty-four baptisms at Maudha during 1919, from several castes. In Mahoba the basket weavers and other low castes are very favorable; we expect to bring many of them across in 1920. There are ten wards of the city occupied by these castes and we have the leading men of each ward in the Cooperative Credit Society. It is wonderful how much these societies have broken down prejudice and have delivered the people from their bondage to the money lender. (These Shylocks in India often take from 75 to 100 per cent of interest.) Formerly the bankers would say, "You don't dare listen to those Christians or we will cut you off, and how will you get grain for food?" The Society charges 12 per cent interest and the people are very grateful to Mr. Thomson when they come up to pay it. We have a young man, Christian of second generation, in training in a government school, who will come to Mahoba in February to take charge of this cooperative work. With him in charge we hope to make it an evangelistic agency also. We are organizing a Temperance Union of Hindus, Mohammedans and Christians, working together. Next will be a union for women with meetings on child welfare, etc. I am taking charge of the boys' school now, as Dr. Dill has the medical work in her care."

MRS. E. C. DAVIS.

Our New Community and Religious Education Plant for St. Charles Ave. Church, New Orleans

AT a special meeting of the Board of Church Extension on March 16, it was decided to advance the gift of $25,000 granted by the Cincinnati Convention last October for the purpose of erecting the first unit of the new building for St. Charles Avenue Christian Church, New Orleans, where W. H. Allen has been preaching for the last five years.

Our Board felt very keenly the possibility of other religious bodies taking our vision and running away with our opportunities. The various evangelical denominations are pouring money into New Orleans for the purpose of subsidizing congregations very much more wealthy than our faithful band of Disciples on St. Charles Avenue.

The Board felt that our brotherhood would justify us in beginning the erection of the first unit of the $100,000 plant, which is the rear portion of the building shown in the picture of the new building at the head of this article. The present building will be moved to the front of the lot and will be used for worship. The first unit of the building will be used for community work and the Sunday school.

With the advance of this $25,000 gift, the church will raise $15,000 and erect a $40,000 building. In another year it is expected that the entire plant will be completed, as shown in the picture. The building is expected to be ready for use in the course of three or four months. No happier people could be found anywhere than Mr. Allen and his congregation, who have worked so faithfully to this end. The Disciples should rejoice everywhere throughout the land that in this city of dominant Roman Catholic influences the plea of the Disciples for unity is now to have a sure foundation, and should give accordingly to the Interchurch World Budget of which this splendid building is to be one of the objectives.

Last spring the church raised $34,000 for this new project on the basis of the Board of Church Extension giving $25,000 and loaning $25,000 out of the Interchurch receipts.

All of us are aware that this is the day when the Interchurch World Movement and the Christian Unity programs build largely. But while we rejoice in all that, the Disciples are still decidedly of the opinion, and some of us affirm it dogmatically, that there is great need of the plea we have to present in that city of Catholic crosses, splendid cathedrals and crowded parochial schools. Such is the thought of the minister and his congregation. Mr. Allen says, "I am of the Old Order, if you will, in believing that the Union for which Christ prayed will come about, certainly on spiritual life, and no less certainly on the biblical basis, and I firmly believe that the Disciples of Christ not only are correct in the basis they propose, but are largely responsible for the great impetus given to the sentiments that now urge the churches of America to closer fellowship and cooperation."

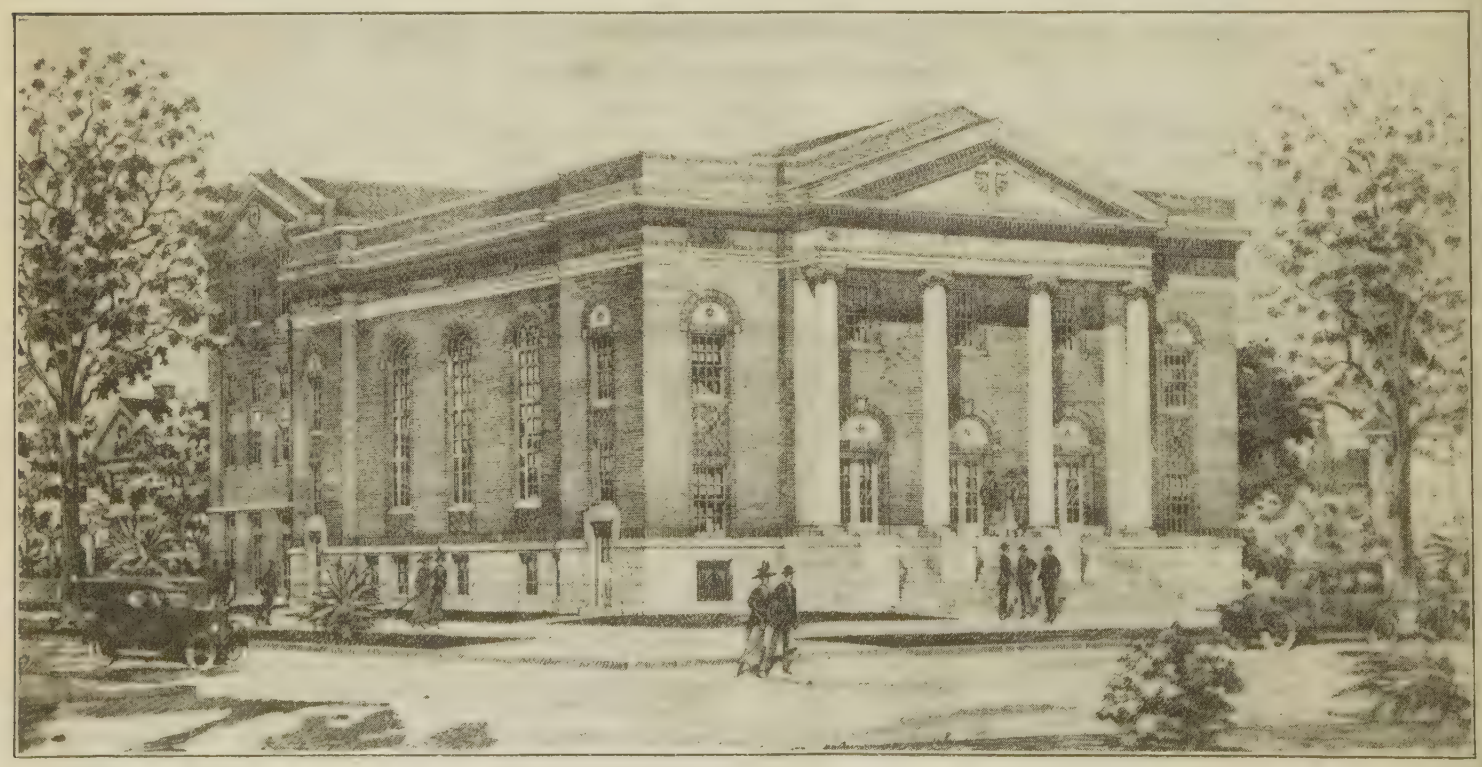
James L. Wright, a member of the Board of Managers of the United Christian Missionary Society and chairman of the board of St. Charles Avenue Church, urged that our Board make this gift now so that their overcrowded Sunday school might have enlarged facilities for the division of the school into classes during the class period. At present the church auditorium is the only place for the classes to assemble and they are sitting as close together as people do in a congregational assembly for worship. He felt that the fact of commencing work on the proposition would result in new pledges and would enable the church to go to business men and secure money for the work. Other people in the church are just as deeply interested and the Ladies' Aid Society alone has pledged $6,000, while working girls and stenographers have pledged as much as $60 apiece for the new building. With the erection of this plant they will have a property of $55,000 with no indebtedness but a loan of $14,000 from the Board of Church Extension, which is covered by pledges.

It is certainly true that a religious people can be judged by the churches which they build, and the congregation of St. Charles Avenue, one of the most beautiful in the world, want to see a temple erected in honor of Jesus Christ which will testify to the unifying message of the Disciples of Christ in no uncertain way. G. W. MUCKLEY.

Progress in Porto Rico

THE annual convention of our churches in Porto Rico was held in Upper Dajaos, January 27-29. The attendance was good, and the convention was pronounced the best ever held in spiritual uplift and in plans for greater service. The question of self-support received marked attention and plans for it took definite shape. The Dajaos church has already attained to self-support aside from the attention yet given by Mr. Carpenter. Not only do they support the pastor, Augusto Cotto Reyes, but propose also to carry on their services part time without him so that he may conduct the services in the mission points of Buena Vista and Santa Alaya. The Dajaos church has also led in starting a Tithers' League, and the representatives of other churches caught the spirit. It was voted that the committee on self-support continue its work of teaching on the subject of stewardship, and that the Tithers' League be extended to all the churches. The churches of the mission will cooperate in securing a building for the new work in Vega Alta.

FLORENCE A. MILLS.



Proposed New Building for St. Charles Avenue, New Orleans

The Book Shelf

Two New Mission Study Books

THE foreign mission textbook, published by the Central Committee on the United Study of Foreign Missions, is entitled, "The Bible and Missions." Its author is Helen Barrett Montgomery, the writer of three of the study books previously issued by the Committee. The book is divided into two parts. Part I deals with the Bible as itself the great Mission Study Textbook. In chapter one the missionary message of the Old Testament is outlined; in chapter two, that of the New Testament. In both chapters it is shown that the Bible offers itself as a book for mankind, as a message of salvation from the God of the whole earth.

The remaining four chapters of the book deal with various phases of the Bible's contribution to the missionary enterprise. Chapter three deals with the story of the great translators, whose work has made it possible for the Bible to be read in their own tongue by almost all races of men. Chapter four tells the story and describes the work of the great Bible Societies, through whom the Bible has been printed and distributed to every part of the world. The fifth chapter discusses the effect which the Bible has had upon the law, government and literature in all lands to which it has come. The last chapter shows that the introduction of the Bible into a country inevitably produces a demand for Christian literature. The need of the great non-Christian lands for Christian literature is described, and the efforts now being made to meet this need are indicated.

The mission study book for children is "Lamp Lighters Across the Sea," by Margaret T. Applegarth. All who know Miss Applegarth's charming style will long to put this book in the hands of all children. It is not only a book for study in Junior Mission Societies, it should be in every Sunday school in the land. If this generation of children could be taught in the Word of God we might hope to reconstruct this land of ours which has, in some respects, so sadly wandered from the ideal of its founders.

The various chapters bear the following interesting and suggestive titles: Handing Down the Big Little Library, The Book the Cobbler Made, Behind Closed Windows, The Book Fished Out of the Water, Answering the Giant Question Mark, and Speaking Their Language.

These books may be ordered through the literature department of the Christian Woman's Board of Missions.

Books Worth While

Six Thousand Country Churches—By Charles Otis Gill and Gifford Pinchot, New York. The Macmillan Company.

Mr. Gill has been for many years secretary of the Commission on Rural Churches for the Federal Council of Churches in North America. He made the first scientific survey in three counties of New England and New York several years ago and published the results in collaboration with Gifford Pinchot who generously supported the work. This volume is the results of the great Ohio state-wide rural church survey. It is the most thorough and widest study ever made and is made authoritative in its interpretations as well as in its figures through Mr. Gill's expert knowledge of the field as a rural pastor and as the leading investigator of the country. The great Interchurch rural and town church survey will carry the work done in Ohio into every state of the nation.

We will not forestall interest in the book itself with any general account of its findings. Suffice it to say they are more than interesting—they are startling in their revelation of the duplication of churches and the weakness and inefficiency of the rural church as compared with its city sister. This weakness is due to duplication making small congregations in rural communities with the consequent small support. The most striking revelation is that of a large group of counties in Southeastern Ohio where churches are largest in numbers, have held the largest number of revival meetings in the past decade or two and have the smallest number of resident pastors. Notwithstanding the great number of churches in this group of counties the record for criminality, pauperism, defectives and tuberculosis is the greatest of any counties in the state.

Such a record of church duplication in consequent religious weakness is put over against striking situations of community success where there is a strong church. It is a powerful document for advocates of Christian union. A. W. T.

(The first edition of this book has been taken over by the Federal Council of Churches. All orders should therefore be sent to that organization at 105 East Twenty-second Street, New York, N. Y.)

A National System of Education. By Walter Scott Athearn. New York. George H. Doran Company.

Professor Athearn sets forth in this highly suggestive volume a thoroughly developed and practical solution of many of the great problems of American education.

He discusses in turn "Present Tendencies in American Education," "The Evolution of a National System of Public Schools," "Problems in the Administration of a National System of Education" and "A National System of Religious Education." In the statesmanlike program evolved by The National Education Association and embodied in the Smith-Towner bill now pending before Congress, Professor Athearn sees a challenge to the educational leadership of the Church to produce a plan that will be equally scientific, equally democratic and equally prophetic. Such a program he has presented in the inspiring chapters of this timely and vital book. The chapters of this volume were delivered as The Merrick Lectures for 1919.

Professor Walter S. Athearn is director of the Department of Religious Education and Social Service of the Boston University, and also director of the Religious Education of the Survey Department of the Interchurch World Movement.

The Use of the Story in Religious Education. By Margaret W. Eggleston. New York. George H. Doran Company.

The author says in her Foreword: "Because I have longed to help teachers and workers with boys and girls in religious education work, I have written this book. It is for those who are eager to know how. I have given lists of stories and have divided the book in such a way that it can be used in classes in story telling work in our community schools and colleges where the demand is growing for such classes."

Sunday school teachers, recreational leaders, Camp Fire guardians, Scout masters, mothers and elder sisters will each find chapters devoted to the type of stories they need for all the varying occasions. This book, by a recognized expert in the art of story telling, will be found an indispensable help in the selection and preparation of the right story for the right time and place.

Margaret W. Eggleston is instructor in story telling in the School of Religious Education and Social Service of the Boston University.

Literature

Announcement has been made of the new Mission Study books for 1920-1921. The Home book has been prepared by Mr. Ralph E. Diffendorfer on the subject, "The Church and the Community."

The Foreign book has been prepared by Mrs. Helen B. Montgomery on "The Bible and Missions." These books are not yet available for distribution, but due notice will be given when copies may be secured from headquarters.

Programs

Program material for Woman's Missionary Societies and Young Woman's Missionary Circles the last six months of 1920 *will be ready May 20.* This will include Program Year Books and leaflets and other suggested helps.

There is no more encouraging feature of the work than the constantly increasing demand for literature.

WORLD CALL is an unfailing source of supply for missionary programs, as most interesting articles on all fields are constantly appearing. A file of these magazines should be kept in every home for reference.

Do Not

Send orders for Literature of the Christian Woman's Board of Missions to WORLD CALL. Send all such orders to Literature Department, College of Missions Building, Indianapolis, Ind.

Do Not

Send WORLD CALL subscriptions to the Literature Department of the Christian Woman's Board of Missions. Send all WORLD CALL subscriptions to WORLD CALL, 222 Downey Ave., Indianapolis, Ind.

Development Department

Christian Woman's Board of Missions

The Relation of Woman's Organized Missionary Work to the World Movement of Disciples of Christ

THE Church in the present hour is confronted by absolutely new and appalling conditions throughout the whole world. Never have the nations been so unsteady, confused, and chaotic. Never have the peoples of many nations been so distressed and despairing. Never has there been so compellent realization of the failure of every system and agency aside from Christianity to bring peace and right conditions among men. Never before have the united voices of great leaders in every secular field called to the Church as the only hope for the solution of the world's problems. Never has there been manifested such heartache and hunger for salvation from the wreck and confusion into which a materialistic civilization has plunged the peoples of the world. The Church possesses the only olive branch that can sweeten the bitter waters of human woe.

World Movement of Disciples of Christ

All Protestant Christians are feeling the new call of the world and are responding either through the Interchurch World Movement or through great forward movements within their own communions.

Disciples of Christ generally are cooperating in the sweeping plans of the Interchurch World Movement, though certain state organizations, and congregations here and there, prefer to move forward independently.

To bear a worthy part in meeting the demands of the hour a great forward movement among Disciples of Christ is imperative. Our organized missionary and educational agencies have given much time to formulating plans for the far-reaching advances demanded at this time. The intensive campaign launched jointly by the United Christian Missionary Society and the Board of Education has for its goal the stimulating of every church in America to cooperate in meeting present world emergencies. This work will be promoted under the World Movement of Disciples of Christ.

Under this movement all societies auxiliary to the Christian Woman's Board of Missions, and becoming auxiliary to the United Christian Missionary Society, will have a very definite program. The Interchurch World Movement has stimulated Churches of Christ to undertake undreamed-of aims for 1920-1921. The last year of the Five-Year Campaign of the Christian Woman's Board of Missions is almost coincident with the first year of the World Movement of Disciples of Christ; the former begins July 1, 1920, the latter May 1, 1920.

Goals fixed for the close of the Five-Year Campaign are as follows:

Organizations—10,000.

Woman's Missionary Societies	4,500
Missionary Circles and Triangle Clubs	1,500
Boys' and Girls' Societies	4,000

Membership—250,000.

Woman's Missionary Societies	175,000
Missionary Circles and Triangle Clubs	25,000
Boys' and Girls' Societies	50,000

Subscriptions—125,000.

WORLD CALL	100,000
King's Builders	25,000

Financial—$1,000,000.

Woman's Missionary Societies	$900,000
Missionary Circles and Triangle Clubs	60,000
Boys' and Girls' Societies	40,000

The Financial Campaign

With the launching of the financial campaign for the World Movement of Disciples of Christ, the Executive Committee of the United Christian Missionary Society voted to fix the dates for the first year, coinciding with those of the Interchurch Movement, to run from May 1, 1920, to April 30, 1921. Since missionary societies report by quarters, and blanks for all auxiliary societies are made for quarterly reports, it is necessary to continue the quarterly plan already mapped out.

Reporting the Current Year

Where the state or provincial year closes later than June it may not be possible to attain aims for 1919-20 in full by the close of the June quarter. Certainly the proportionate part of the year's aims for the months up to June 30 should be secured in full by that date.

Attaining Aims for 1920-21

In apportioning the $1,000,000 to states and provinces great care has been given to making the quotas equitable and in proportion to the possibilities of undeveloped resources.

The following receipts will be credited on the aims adopted by state and provincial organizations:

1. All funds from Woman's Missionary Societies sent to the headquarters treasury including dues, proportionate monthly offerings, special offerings, life memberships, etc.
2. All funds sent to the headquarters treasury from Young Woman's Missionary Circles and Triangle Clubs.
3. All funds sent to the headquarters treasury by Boys' and Girls' Organizations.
4. Amounts sent to the headquarters treasury by Negro societies and churches are also to be included in the general state aim.
5. Individual gifts designated for credit on Christian Woman's Board of Missions aim of $1,000,000 will of course be credited on the state or provincial aim. Such individual gifts will also be credited to local societies, but large gifts shall in no case release the society from raising an equitable aim from the entire membership.
6. All field receipts sent to the headquarters treasury will be credited on the state or provincial aim.
7. State and provincial development funds remitted to the headquarters treasury will be credited on the state quota.

Note: Money sent in for literature or subscriptions, of course, cannot be credited on aims for auxiliary societies.

Note: Total amounts raised by auxiliary societies will in all cases be credited on the apportionment of the local church.

State and provincial quotas of the $1,000,000 aim will be apportioned by state and provincial executive committees to local societies.

It should be constantly announced that all aims for auxiliary organizations will be attained through the regular plans and methods of work in use among the societies.

Money But an Expression

Offerings and gifts for missionary work are a significant expression of vision and zeal, but they are only an indication of Christian devotion. The deeper aims of all development work are the cultivating of a missionary spirit, disseminating missionary intelligence, winning cooperation in missionary activities, and deepening spiritual life.

We cannot meet together to study the world fields, lift our voices to Him in prayer, give of our means for advancement of missionary enterprise, or go out to interest and enlist others for the Christian conquest of the world without receiving great blessing and enrichment in our own lives, and at the same time bringing enriched vision, capacities, and blessings to others.

Repeatedly it is stated that the most zeal-awakening and spiritualizing influences among the membership of the local church, emanate from the missionary society. Immeasurable resources of power, service, and money await the development which can come only through the consecrated efforts of missionary societies.

Phases of Development Work

The cooperation of every member of every society is needed to carry forward the comprehensive plans for development and extension work. The following phases should be noted:

1. *Enriching the vision, deepening the spiritual life and increasing the service of each individual member of the local society.*

To this end the use of missionary literature and devotional books, especially the Scriptures, should be increased. WORLD CALL subscriptions should be urged. Enrollment in the League of Intercessors, and service through prayer should be extended. Every member of the society should be actively engaged in personally influencing other women, going out after them, selecting missionary articles to interest them, helping to strengthen the programs of the society, and assisting in every phase of the work. Division leaders have limitless possibilities of service in bringing their women into full and enthusiastic activity, along their lines of service.

2. *The missionary education of the church and the community.*

Every congregation and community possess rich, undeveloped resources for the work of God. Information only is needed to bring them into the full realization of the onsweeping program of God. Executive committees

nd literature secretaries have a great and fectual door opened before them for the issionary education of the church and com-unity. Mission study classes wisely lanned will bring realization and awaken al. A missionary school should be held every society at least once each year. ORLD CALL subscriptions should be placed every home, and old copies collected for mples, and for sending to schools and in-itutions where they will be read. In every urch the Woman's Missionary Society ould encourage and assist in the holding the "Church School of Missions" once each ar.

Increasing Efficiency in the Local Society.

Making most effective the work of the local ciety is a sacred trust to the officers elected. ach officer should be provided with the leaflet tline for duties of her office, and should ek to carry forward the work according to dopted plans to the fullest extent of her bility.

Regular Executive Committee meetings are sential for planning and carrying forward e work of the society. Where such meet-gs are not held there can be no great effi-ncy in the work of the society, and the hole cause languishes. Plans for Executive mmittee work and meetings are outlined in special leaflet which should be in the hands all officers.

No society of more than twenty members n do its best work under any other than e Division Plan. The committee plan will for small societies, but even with two visions of five or six members each, much ore effective work is possible. A special aflet on the Division Plan is provided. very society should be fully informed on is plan as recommended. Where the di-ision plan has not been successful it is sually because it has not really been worked ut as outlined. Every Division Leader should ave the leaflet on the Division Plan together ith the Division Leader's Booklet.

The Enlistment Campaign.

Every woman and young woman in the hurch should be enlisted. As yet approxi-ately but one woman in six has been nlisted. We must win the other five. Every oman is eligible and can cooperate in some ay.

The Continuous Calling Plan should be used s fast and as far as practicable. Let us eally put it to the test as outlined, unless etter plans are assured for winning the nenlisted.

Extension Work.

According to latest reports there are ap-roximately 9,000 congregations of Disciples f Christ in America. There are missionary ocieties in but 3,200 of them. Five thousand hurches have no missionary societies and in arge measure they are visionless and inert. he fires of missionary zeal must be kindled n all these churches! This is extension work.

Throughout the states the work of district nd county organization is thoroughly lanned, and is being systematically de-veloped.

Between October, 1919, and July, 1921, we ust organize 1,300 new Woman's Missionary ocieties, 435 Missionary Circles and Triangle lubs, and 2,100 Boys' and Girls' Societies f our aims are attained. These gains are pportioned among the states and provinces according to their strength and undeveloped resources. State and provincial executive committees assign to the various districts and counties their quotas.

To visualize the work, all state, district and county secretaries should have in hand Extension Maps locating all churches within their respective fields.

A regular series of state, district and county conferences is planned annually for intensive study of the churches within the given area, and assignments are made for visitation, organization and fostering.

This great army of development workers includes approximately fifty regional, state and provincial secretaries, about 700 district secretaries and probably not fewer than 1,800 county secretaries. This force of 2,500 field workers, well trained, working unitedly according to systematic and carefully formulated plans to reach definitely fixed objectives, equipped with literature, material, and methods for making the work effective, empowered through prayer and spiritual enduement, certainly should be able to achieve the heretofore impossible in bringing the womanhood of Churches of Christ throughout America into full and active cooperation for the Christian conquest of the world.

All Churches Must Work Together

AT the China-For-Christ Conference recently held in Shanghai, where more than a hundred missionaries and Chinese Christians gathered from all over China launched the China-For-Christ Movement, Dr. Cheng Ching-yi, secretary of the China Continuation Committee, who was later selected as general secretary of the China-For-Christ Movement, struck the keynote in a great speech in which the following were striking sentences:

To neglect the divine call is a sin, and to shrink from such a great responsibility is unpatriotic on the part of subjects of the Kingdom of God.

This is the time of times; this is the day of the Lord; and the doors of opportunity are clearly marked with the word "Push."

The Christian Church is facing a great crisis today, and it is our duty to take advantage of this unusual opportunity, which, great as it is, may be only a passing one.

Man after man who used to despise Christianity and would not even glance at its printed pages is now coming to regard it as the hope of China.

Even men who are its strongest opponents recognize that Christianity is a force in the world today.

The Chinese Christians have never been so willing and ready to take part in the divine task of serving their fellow men and of extending the Kingdom of God on earth.

Men and women are ready for service, although they may not always know what to do and how to proceed.

While the Church is in such a plastic and formative stage it is a matter of life and death importance to help to keep it in the straight and narrow way, especially when it is becoming restlessly active and craving for initiative and responsibility.

Foreign missions in China are the scaffolding and the Church the permanent building. All our policy and work shall be Church-centric rather than mission-centric.

Inpressed Irish Visitor

WILLIAM CORKEY, pastor of the Town-send Street Presbyterian Church, Bel fast, Ireland, one of the delegation of Ulster clergymen which has just concluded a speaking tour in the United States, was much impressed with the practical workings of Church Federation in the American cities which he visited.

At a reception tendered the delegation at the New York headquarters of the Federal Council of the Churches of Christ in America, Dr. Corkey said:

"I am glad to bear witness to the effectiveness of your federated church work in many of the cities where we have spoken. The manifest spirit of cooperation among the churches and the instant response to the suggestions of their central officers greatly facilitated our approach and gave our message a larger hearing than might otherwise have been possible. I shall certainly commend the federation idea to our Irish churches upon our return."

How Hymns Have Changed

BISHOP Theodore S. Henderson, general superintendent of the Methodist Episcopal Church in the Detroit Area, who has become associated with the Interchurch World Movement, said at a recent conference that ten years ago one of the favorite hymns was "When the Roll Is Called Up Yonder I'll Be There." Now that hymn has been displaced by "The Son of God Goes Forth to War."

"In other words," said the bishop, "the young people of the present day are singing songs of service. Many of them who are still singing the old song should change it to express the idea that 'When the job of saving the world is on, I'll be here.'"

To Aid Starving Preachers in Hungary

THAT most of the Protestant clergy of Hungary are in dire need of the necessities of life was the statement of John Pelenyi, delegate from the evangelical churches of Hungary, to the Commission on Relations with Religious Bodies in Europe of the Federal Council of the Churches of Christ in America at a meeting of that body.

To meet the most urgent needs of many Protestant ministers who have been without salary for a year or more, the Commission voted the immediate forwarding of $25,000, and will send a deputation to Hungary at the earliest possible moment to investigate conditions there.

Mr. Pelenyi reports that there are 4,000,000 Protestants in Hungary, mostly Presbyterians and Lutherans. Their chief strength is in the Transylvania, where their churches have existed from the time of Luther and Calvin.

Program Helps

Women's Missionary Societies and Circles

Bible Study

FIELDS WHITE UNTO THE HARVEST

John 4:35-38

THIS fourth chapter of John's Gospel records Jesus' first conversation with a woman. He was returning to Galilee from Jerusalem shortly after the beginning of His public ministry, realizing that if He stayed in Judea the hatred of the Pharisees would not allow Him to live long enough to give to men the truth He had left His Father's glory to bring to earth for their redemption.

On His way, John tells us, Jesus did not take the road usually traversed by the Jews, but "He must needs pass through Samaria." At noontime He and His disciples came to Jacob's well and, utterly wearied, He sat down to rest while His companions went on into the city of Sychar to buy food.

The noontide sun was burning in its heat and the dust of the roadside had made more wearisome the hard journey and caused an intense thirst. But this physical suffering was as nothing compared to the thoughts that were crowding through the mind of the Master; thoughts of "His Father's House," where it had seemed most fitting that He should begin His public ministry, and which He had found "a place of merchandise and a den of thieves"; thoughts of the Pharisees with their hatred and hypocrisy, and the great, suffering multitudes of the people, scattered as sheep, having no shepherd; thoughts, too, of Nicodemus, whose open allegiance would have meant much to Jesus, but who came to Him "only by night." While the Master sat thus by the well He saw a woman coming down from the city to draw water. He immediately asked her for a drink, and she, recognizing Him as a Jew, questioned why He should ask water from her, a Samaritan woman. Then followed in quick succession, through question and answer, one of the greatest of all the conversations of the Gospels, giving the lesson of the Water of Life, from the greatest of all teachers straight to the mind and heart of a poor, sinful woman. And what was the result, first to the pupil? She was a woman of keen mind, although a sinner, and accepted as truth the word of Jesus that He was the long-expected Messiah and His gift to her of the true Water of Life. So she forgot her water pot and ran back to the city to tell the people, "Come, see a man who told me all things that ever I did; can this be the Christ?" One drink of the Water of Life had transformed the sinful woman into a messenger, a missionary for Jesus Christ.

And what was the result to the Teacher? When the disciples returned with bread from the city they marveled that their Master was speaking with a woman, for one of the six things forbidden to a rabbi in that day was that he should speak to one so inferior. But they asked Him no question, only urged Him to eat and were surprised when He said to them, "I have meat to eat that ye know not of." They understood Him literally and thought someone had brought Him something to eat, not realizing that Jesus had forgotten His hunger and thirst in the joy of giving a drink of the Water of Life to a woman whose life had been seared and burned with sin.

Then His eyes looked out over the harvest fields shining white with ripened grain and He saw still other great white fields of the souls of the world, waiting for the laborers of the Lord of the harvest. They have waited so long, those whitened fields, while the reapers have tarried. They are waiting today, in India, China, Africa, South America, truly the great harvest fields of the world are overripe.

Jesus asked the woman at the well for a drink of water. We are sure that our hands would have hastened without question to draw for Him the cooling drink! But He is thirsting today, not for the water from the historic well, but for the souls of men.

He has no hands to draw with today excepting human hands and the well is deep. He has no hands with which to reap the white harvest fields but human hands.

Must He be kept waiting, waiting?

ELLIE K. PAYNE.

June

The Healing of Africa

SONG.
INVOCATION.
BUSINESS.
DEVOTIONAL PERIOD.
- Song.
- Bible Study: "Fields White unto the Harvest," Matthew 9:35-38.
- Prayer.

MUSIC.
TALKS OR PAPERS.
- The Healing of Africa.
- The "Old School Doctors" of Africa.
- Our Present Medical Force in Africa.

ROUND TABLE: Facts for the Busy Woman. Roll Call of missionaries and stations in Africa.
INTERCESSION.
BENEDICTION.
PROGRAM HELPS:
- Leaflets: Medical Missionary versus Witch Doctor, 3 cts.;
- The "Old School Doctors" of Africa, 3 cts.;
- Special article, WORLD CALL, page 22.

Do not send orders for literature to WORLD CALL.

Congo Mission Stations and Missionaries

Bolenge, Coquilhatville, Congo Belge, W. C.

Dr. and Mrs. G. J. P. Barger, Mr. and Mrs. W. H. Edwards, Mr. and Mrs. A. F. Hensey, Dr. and Mrs. Ernest B. Pearson, Mr. and Mrs. E. R. Moon, Dr. and Mrs. Geo. E. Mosher, Mr. and Mrs. Emory Ross, Miss Goldie Wells.

Lotumbe, Coquilhatville, Congo Belge, W. C.

Dr. and Mrs. W. A. Frymire, Mr. and Mrs. H. C. Hobgood, Miss Ruth Musgrave, Mr. and Mrs. Herbert Smith.

Monieka, Coquilhatville, Congo Belge, W. C.

Mr. and Mrs. C. P. Hedges, Dr. and Mrs. L. F. Jaggard, Mr. and Mrs. E. A. Johnston, Miss Martha Bateman.

Facts for the Busy Woman

Somebody, not without reason, has called Africa "the dark, sobbing continent." Over its nearly ten million square miles, in which the areas of Europe, India, China and Mexico could easily be engulfed, somewhere between 130 and 150 millions of people are scattered.

It is a topsy-turvy mental world in which the native African lives. He explains natural phenomena in terms of the miraculous. His mental processes are simple but irrational.

The great war brought over a million Africans into touch with the Western world. Each one who returns is a messenger either of weal or of woe to his people.

Africa is awakening to the realization of its commercial value. Western nations are linking its peoples and vast resources with their civilizations. The Orient is likewise at work. Islam is especially active and offers a debasing religion, with a measure of civilizing power, to credulous peoples. Christianity—the only religion which really civilizes—is doing far too little to fulfill its mission. If it delays much longer, Islam and materialism will divide Africa between them.

Africa needs the gospel of Jesus Christ to avert this catastrophe. This alone can transform the African's moral nature; set his feet upon the impregnable rock of truth, and order his goings along the path of spiritual achievement.

In the mental labyrinth in which the African still lives we shall probably find the clew to the African himself and come to know him, mind and heart, a little better. Benighted as it is, Africa is not the "Darkest Africa" of the days of Moffatt, Livingstone or even Stanley. Many thousand miles of railroads have been thrust into its interior from every port, and thousands more are being woven together into a network of communication which, spreading over the entire continent, will unite the vast area, bringing its people into a homogeneity undreamed of a half century ago.

Africa has been stirred industrially, politically, socially and to some extent religiously by the world war. A million sons of Africa served as soldiers, laborers and carriers in the great conflict, and this cannot fail to effect some transformation in the lives of the millions untouched by the war.

As a result the Dark Continent is being permeated with knowledge as to the rest of the world. A new consciousness of values, of social relations, of desires and possibilities has been awakened in the native breast. In many ways Islam has seized upon this fact and improved the opportunities offered by the

war for an active propaganda. Meanwhile Christianity has done little or nothing.

The Mohammedan religion is for the invader, but not for the invalid. Having once embraced Islam, whatever happens is God's will.

The paramount issue in Central Africa is Islam or Christ. Another crucial problem is whether a material civilization and exploitation of Africa, while the church lags far in the rear, shall be realized, or a Christian development of Africa shall take place, with the church everywhere adequately cooperating with government and commerce.

Modern industry and luxury have created large demands for the raw products of Central Africa. Ivory and forest rubber, for years the leading articles of export, are giving place to plantation rubber, to cocoa, to oil-bearing seeds, to copper, tin, diamonds and gold as articles of export.

Africa has been the great unclothed. Two cat skins or a bit of beaten bark, or a grass-woven apron, seem not so insufficient a covering in the primitive forest-enveloped village. But when emerging into the multiplying "civilized" settlements and joining the swelling industrial army of modern commercialism in Central Africa, the raw pagan himself feels the need of different and more adequate clothing, and Eve's daughter gladly changes the nature of her covering from literal fig or other leaves to the most elaborate outfit the trader's store furnishes. Sad to relate, her body is too often the price she pays for the gay attire.

The "Darkest Africa" of Livingstone's day has been penetrated by steam routes, both rail and water. Wireless messages pass over forest and swamp. The pilot of the aeroplane wings his way over cannibal feasts.

But the Sun of Righteousness has yet to find an entrance for his light into all but a pitifully few hearts.

A greater missionary force for a given unit of numbers of people, is more needed in Africa than in most mission fields. This arises from the backwardness and childhood of the race. While the latent, inherent ability of the people is good and able leaders have arisen among them, yet it will be generations before any appreciable number of dependable leaders such as China enjoys is available in Africa.

Most, and first of all, the African needs relating to God, his Father, the great, good Spirit, who he admits made the world, but who he thinks has withdrawn himself far away and has no further or present contact with or concern for the people on the earth. Only by coming to accept God, creator, and ruler of the world, as one who is mightier than all the evil spirits in which he believes, can the animistic African be freed from the terrors of the world of malignant spirits which have hemmed his life in on every side.

Mr. Hedges wrote from the Congo mission November 3: "The translations of the four Gospels and Acts are now complete, and the committee meets again the first of the year, hoping to finish the rest of the New Testament at that sitting. We are asking for 2,000 copies of the Gospels and Acts to be printed at once for school use and 10,000 copies of the New Testament complete."

The welcome announcement has been received that the long-desired sawmill will be shipped to Africa next week. This was the gift of the church at Ionia, Michigan, and will greatly help our building operations in the Congo mission.

Heroes of the Sudan. Who Are They?

GRAHAM WILMOT BROOKE

TRAVELERS have crossed the Sudan in all directions. They have gone at the risk of their lives. Many of them, like Mungo Park, have died while exploring it. They have left their tracks and traces all over it; but the missionary of the cross has never entered its kingdoms. The Arab has gone there. He has conquered and killed, and boasted of Allah and Mahomet, and multiplied houses and wives and slaves; but the messengers of the cross have shunned the region. Only a handful has dared to enter it. Merchants have gone there; gold seekers have gone; hundreds of each are gathering the riches of the land. There are scores of steamers in the Niger. The Royal Niger Company alone made two hundred treaties with the Niger chiefs and potentates, but the missionary of a Higher Power and a nobler enterprise has not yet won those lands for Jesus Christ. There is just a handful of missionaries on the Lower Congo, but in the Central Sudan, along the Upper Benue, around the vast overflowing waters of Lake Chad, in the mountains of Adamawa, in the plains of Wadai, in the rugged ranges of Darfur, in the deserts of Kordofan, among the teeming millions of the Sudan proper, no missionary is found, no gospel is proclaimed, no Bibles are scattered, no voice is raised to cry, "Behold the Lamb of God, which taketh away the sin of the world."

The men of the world are the heroes of the Sudan. Travelers have been heroic. Distance has been no bar to them. Disease and death have proved unable to affright them. Neither love of friends nor fear of foes has been able to dissuade them from their fixed resolve to open it to the knowledge of the world, and bring its people into contact with the civilization of surrounding lands. But the heralds of salvation have almost wholly forgotten this mighty heritage, a host of heathen nations. They have left them all these ages to the reign of unmixed darkness and unmitigated depravity.

We plead for the neglected millions of the Sudan. We say to the church of Jesus Christ, "Behold them! They are our brothers and sisters in a common humanity. They are one with us in sin and ruin. Let them be one with us in the knowledge of salvation. Awake, O selfish, sleeping, and forgetful church; arouse thee to thy neglected duties; fulfill thy solemn mission; bear thy testimony and send forth thy sons; proclaim thy glorious message; gird thyself and give thyself, in the name of Jesus Christ, to the tremendous task of evangelizing at last this greatest and most populous of all the wholly neglected and benighted regions on the surface of the globe.

Hidden Answers

1. What opinion did a certain statesman hold regarding our great Northwest?

2. What does Africa need to avert the threatening catastrophe?

3. What is the appeal that has been made to the medical women of America?

4. What are the factors which distinguish the people of Paraguay from those of other South American nations?

5. How many Protestant churches have been abandoned in New York within the last twenty years?

6. What are the principal foods of the natives in Africa?

7. What is said to be the greatest mission field in America?

8. How many unchurched people are there in the United States?

9. What is the percentage of foreign population in California?

10. What are the good reports which come from Porto Rico?

Our Hope Is in the Children

WHAT a familiar phrase! So familiar that it requires a new or unusual setting to grip the hearer. It "gripped" recently when H. A. Baker of Tibet told of the beginnings of a Sunday school in an outstation of Batang.

The avenues through which any conception of God must travel to reach the mature mind of the heathen Tibetan are almost as impassable as the winding, perilous trails of that wild country itself.

"While we reach some of the grown men and women by constant and untiring effort, it is very difficult to discover in their experiences of life a point of contact by which we can reveal to them the love of God. But our hope is in the children. They enjoy the Bible stories just like any other child. They are eager for them. When we win the children we will win Tibet."

The application is obvious. Spend not less time with men and women, but spend more with the children.

Our hope in grappling with the stupendous issues confronting the church lies in the children and not in the adult life of the church except as it assumes the responsibility of training the young for the task.

"I consider it a great privilege to lead the children in their mission studies," writes many a superintendent. To such the "hope of the church" lies in the children.

Is the program of missionary education for the children of your church as complete as it can be made? A six-months' study of China is provided in the material issued for the Sunday schools by the Joint Committee on Missionary Education. The *King's Builders*, the only missionary magazine of the Disciples of Christ published for the children, is giving until July 1 a definite study of "Our Church in China." The last half of the year will be devoted to studies of work in America.

The Park Christian Church, New Albany, Indiana

THE Park Christian Church was organized May 19, 1835, by forty-three persons, who had withdrawn from the Baptist Church. Thomas J. Murdock was licensed to preach, and D. G. Stewart was chosen as minister for a time. T. J. Wilson is the present pastor.

A brick building was erected in 1836, which with the lot cost $6,000. This building was torn down in 1868, and a more commodious building erected, bringing the value of the property up to approximately $15,000. It was this building which was constructed in 1917, at a cost of $11,200, making the building modern throughout, and one of the best in the city of New Albany, with an estimated valuation of $30,000.

This congregation has passed through many trying experiences, which were sufficient to have discouraged many churches to the point of dissolution, but their faith was such, that a few struggling disciples held on, and now their labors have been rewarded, and their dreams made real. One of the most trying experiences was at the time when the Central Church was formed, the occasion of which in part was the heavy indebtedness upon the church property. A part of the membership were in favor of surrendering the property to the mortgagee, and moving up town and building anew, which they did, but a few members were unwilling to make this move. Following the lead of J. M. Gaston, now of Long Run, Kentucky, those that remained, though weakened numerically and financially, assumed all responsibility of the congregation, and continued to hold services of worship in the mother church. I have been informed that there were those in the membership who mortgaged their homes, and made many other sacrifices to save the church property to the cause of Christ. Their memory should be held sacred to every Disciple. "They have received their reward," "We have entered into their labors," and "Their works do follow them." Mr. Gaston was present on the day of the dedication of the new building (Dec. 23, 1917), his face was radiant with joy, and his words an inspiration and a treasure to all who heard him recite the joys and disappointments of former years.

Three years ago last September we came to this pastorate; at that time there were sixty-three paying members; since that time there has been added to the membership one hundred and eighty-four new members, and the entire church revived. The present membership is four hundred ninety-five. All departments show a vigorous, healthy growth, and are well organized throughout, using the most up-to-date methods. Conversions are frequent, and enduring. The year just closed was the most successful from every standpoint of consideration, of any previous year of the church's history. The average attendance of the Bible school last year was one hundred sixty-eight, and the average offering $7.12. For incidental, benevolent, missionary and other purposes, the congregation raised a little less than $4,000, and this, in spite of the fact that the church has added heavy financial responsibility. The pastor's salary has twice been increased by the voluntary act of the Official Board, one time $200, and at another time $300. Shortly after the new building was dedicated, application was made to the Board of Church Extension for a loan of $7,000, which was readily granted, but before the papers were drawn up, the indebtedness had been reduced to $6,500, so we asked to have the loan reduced to that amount, and when the final papers were returned to the treasurer of the board, $300 accompanied them, reducing the actual indebtedness to $6,200, and I am told that the treasurer of our Board of Trustees is embarrassed again, having something like $100 in hand at the present time. Perhaps the force of these statements will be better understood by making known the fact that the loan was closed about the middle of January this year. It should also be borne in mind that this is an industrial congregation, and that not more than fifteen per cent of the members are the owners of their places of residence.

It will be noticed that the church's largest growth and development has come since the Board of Church Extension consented to indorse the work of the church by a loan sufficient to clear the indebtedness incurred in enlarging, reconstructing and beautifying the church building. I frankly admit that from the beginning, I believed, that when the proper moment had arrived in the success of our work, that the Board of Church Extension would play the role of the big brother. Had I not believed this, and if the Board of Church Extension had not been in existence as an organization making such belief possible, the effort would not have been undertaken by the writer. This of course presents the idea, that our organizations make possible the preachers' best work in the local field, which I believe is absolutely true. Not one, but many churches have been built as a result of this relationship. As Paul said, "How shall they hear without a preacher?" we might say, How shall they meet without a place of meeting? It is true a congregation can meet most anywhere for a time, on the bridge in dry weather, and under it in wet, if necessary, but if they are to continue to exist and develop great redemptive power in the ministrations of the Gospel, they must have a home compatible with the dignity of the cause represented. The Board of Church Extension stands ready to help a worthy church do its best work for the Master. This being true no church of the Disciples of Christ should fail to remember in a large substantial way our beloved Board of Church Extension.

T. J. WILSON.

New Year Afar

DEAR WORLD CALL:

What a gracious service you render. You arrived in your November dress December 29. We were rejoiced! All mails seem astonishingly late. Holiday mails within Japan are so very heavy, perhaps the foreign mail has to wait. Six thousand postals passed through the post office here in one day lately. The New Year cards are used very extensively. Among those received the following may interest you:

"Dear Mrs. Garst! Our Mamma san (Please excuse me thus call):

"I thanks many, many for your kindness. Our church is very small. But we want to see you our work. Please come to us next early spring.

"Merry, Merry Xtmas,
"Happy, Happy Xtmas,
"Yours sincerely,
"_____ _____."

I think you will agree that we started the year 1920 vigorously when I tell you we had three earthquakes January 3. We do not like earthquakes.

We have thought and prayed for the United Board meeting scheduled for December 30, also for the Student Volunteer Conference, probably adjourned last night in Des Moines.

We are with you in the Week of Prayer. God bless you.

LAURA DE LANY GARST.

Akita, Japan, January 5, 1920.

An Appeal to the Medical Women of America

DR. JOSEPHINE LAWNEY, who left the Pittsburgh Tuberculosis Hospital last fall to devote her life to medicine in China, has sent home the following message "to the Medical Women of America."

"Two months in China, and yet, so much do I feel a part of this great empire with all its new tides and ancient problems that I have no desire to return to America.

"How I wish I might make you *feel* it all! Some artist with the pen might make you see it, but I would that somehow the needs of the women and girls of China might grip you so that scores of you would turn your footsteps toward the East.

"Some of you are interested in public health work. Perhaps you have already tried to 'break into' some municipal department in America, and perhaps you have been told that if your political friends are of the right sort and you pass a certain set of examinations and get your name on the list of applicants you may hear from the department in the course of a few years. China offers you a virgin field. There is an opening at present for a woman physician with public health training, and the scope of the work would be greater than that covered by the combined departments of public health in New York, Philadelphia, Chicago and Boston.

"China needs everything that America needs, only more so. Some of you who are students and are undecided as to your specialty and have a leaning toward surgery, will you not take up orthopedic surgery and come out to China just as soon as you are ready? If you could see the little kiddies as I see them day after day, their little bodies horribly distorted with tuberculosis of the spine, you would not need any further appeal. The Chinese apparently have a relatively high resistance to staphylococcic and streptococcic infections, but a very low resistance to tuberculous infections. I have yet to learn of a single orthopedic surgeon in China, and yet the women's hospitals draw the largest number of children as patients. It would not be at all a wild conjecture to assure our pioneer in this field that she would have cases brought from all over a large province and even neighboring provinces.

"The need of general surgeon is no less great. The efficiency of many a woman's hospital is diminished because the doctor in charge has not had sufficient surgical experience before coming out to undertake single handed the work of a general hospital. I hope the day is not far distant when two doctors at least may be sent to every mission hospital—one for surgery and one for general medical work.

"The needs come tumbling over each other in mind! That heart of the hospital, the laboratory, has been sadly underdeveloped in mission work because of the lack of workers. Women trained in pathology and bacteriology and serology are needed so much that I do not know how to express the need. We must have specialists in these lines, else our medical work will continue to go around in circles. I can count on the fingers of one hand the hospitals in China that are doing Wassermann reactions. Those of you who have a penchant for research work have all the opportunity in the world to have a micro-organism or a parasite named after you as the discoverer.

"Many a hospital has received or has been offered a special gift of an X-ray outfit—but you know it is about as useful as a fifth wheel without a roentgenologist. One such thoroughly trained worker in each of the large cities would take care of the needs of a group of hospitals and further the advance of medical science in China perhaps more than any other one agency.

"There is a fine new medical school for Chinese women which will be ready for a complete staff very soon. It will be the most attractive teaching opportunity for medical women in the entire Orient. Many in America are already looking forward to this opportunity. Only the best prepared people for the various departments will be chosen. Perhaps you are one of them.

"I know why some of you are not coming, because I have so recently been up against the same reasons. My! But they look insignificant now. Professor Palmer once wrote that Harvard College paid him for doing what he would gladly pay it for allowing him to do. That describes very well the compensation of the missionary, measured by the inner outgo and not by the external income.

"Many of you feel that you haven't the courage to face the years away from your home friends. One forgets in looking ahead that there are always fine, strong comrades going the same way, and if this is true anywhere it is true in the mission field. I've resolved not to preach, but to give you the facts, and ask you to picture to yourself the need, and then decide as to your share in the work."

Shanghai.

Tin Cans Their China

A BIT of ingenuity often goes a long way in satisfying a need, as the people of Montenegro have discovered. With their chinaware destroyed or carried away during the war, a popular substitute has been found in the American jam tins saved from the Red Cross food distribution. The ragged edges of these little cans are pounded smooth, and a handle of wire or tin is attached. Thus an indestructible cup is made.

Twentieth Century Feudalism

A BREATH of the Middle Ages has reached Poland. There was no transaction of money in those early days, and in the twentieth century, the same idea has been reverted to. Today payment is made in potatoes. In certain remote agricultural parts of Poland, potatoes are now being used as the standard currency. They are the staple article of food, and their value fluctuates far less than any of the various types of paper money which are in circulation.

For example, in the vicinity about Grodno, when the war ended, and the financial status of Poland was at a crisis, hundreds of people flocked to the American Red Cross centers, begging for work or food. There was no money for payments, but there were many bushels of potatoes held in the possession of a few wealthy landowners. These the Red Cross bought, and in turn paid, as a weekly wage, to the laborers employed in warehousing or in the activities of the field units. About twenty pounds of potatoes are regarded as a fair weekly wage for an ordinary laborer.

The story of one of Grodno's largest landowners has a very sharp flavor of a medieval business transaction with a twentieth century setting. His manor house was wrecked during the war, and later the mansion was entirely refurnished with articles purchased solely with potato-money. This involved a series of purchases from local merchants, the most important being a complete set of drawing room furniture which cost 12,000 potatoes. The landowner, a count and head of one of the oldest families of the Polish nobility, harvested the greater part of his potato crop with his own hands.

A Plea for Common Honesty

THE other day in one of the state conferences of our people with regard to the Interchurch World Movement, a woman from a small town came to one of the secretaries and handed him a check for $50 for foreign missions, given personally by her and her husband. She remarked, "I do not wish you to credit this to the church, but to us direct. I am discouraged with our church. The treasurer announced that $250 was raised for missions by the congregation last year and in the Year Book only $30 appears as having been sent in for all missionary purposes. Money in our church is being deflected to other purposes, and my gifts have not been sent to the causes for which I have given them. It has caused me to lose confidence in the missionary program and leadership of our local congregation."

Every now and then something like this occurs, indicating that some church treasurers are not handling the missionary money of the congregation as they should. There is no more sacred trust in the local congregation than that reposed in the treasurer who receives the money dedicated to certain purposes. It should go to the causes for which it was given without a single variation, and the treasurer who does not keep faith with the church members in this regard is not only losing the confidence of the people who give, but is striking a death blow at the missionary and spiritual interest of the congregation. The majority of people who discover that something has gone wrong do not do as this good lady did, send in their money direct, but they lose interest in the missionary causes and straightway refuse to give for these sacred interests.

Building Up the Bible School Attendance

By Hazel A. Lewis

HOW many of the 41,470 pupils lost from our Bible schools last year are in your neighborhood? It is impossible to evade this matter, because the reports are gathered in such a manner that the distribution of the loss can be plainly seen. The greatest value of the total figures in any table of statistics is often lost, because when we begin to look at things in this large way, we at once think that the conditions are somewhere else.

And then we can always explain things so glibly! The loss last year was even greater than this, and of course we could lay that to the epidemic. What would we ever have done without the epidemic to blame for everything that happened? The plain fact of the matter is, that this total loss in Bible school membership is made up of hundreds of cases of community indifference, poor school administration and individual carelessness on the part of Bible school teachers and officers.

Miles and miles of Bible school records have been kept, but very little use has ever been made of them. Meaningless reports are read each Sunday, they accumulate in the desk or office of the secretary, and that is about as far as the matter ever goes. It is true that some schools have definite plans for looking after absentees, but these are very often too mechanical. A printed card that needs only the address and postage stamp, is better than no effort at all to locate absent pupils, but as an indication of the temperature of the school, it certainly would not register more than lukewarm.

We must get down to cases. Where is James W——? He was in our school at least part of the time last year. And what has become of those two girls who used to come from away over on K—— street? We heard that they were going to another Bible school. And there was that class of nine boys that was promoted out of the junior department!

MISS FLORENCE CARMICHAEL
New Elementary Superintendent for the Central District

Where in the world are they? Only three or four are ever present and these are not the same ones each Sunday. One of them caddies at the Golf Club and another runs errands for a florist so late on Saturday night that his mother can't get him up the next morning. And so it goes. There ought to be an encyclopedia of Bible school explanations, carefully indexed for easy reference!

We must care, and that intensely. We can work out theories and plans of organization when we are dealing with things in the mass, but we do not really care in a deep personal sense until we are dealing with individuals. Back of the whole matter is the general attitude of the group of workers in any local Bible school. It is all very well to have a system by which the enrollment of the school is kept clear, by dropping from the active list those who have not been present for two months, provided that school has a conscience that is in full and active operation and makes the dropping of any name the result of careful investigation and the cause of real grief.

Look around in any community on any Sunday morning and see the groups of children that are not in Bible school. One church that has a real community conscience, sent out a committee from its Bible school on several Sunday mornings for a half hour before the Bible school session and on the first Sunday they found twenty boys and girls who did not go to any Bible school, but who did not have any real reason for not doing so. We of course can talk about the responsibility of the home, and the adults who set a bad example and many other similar explanations. But if for the space of one year we would never once indulge in the comforting but dangerous business of explaining things, and would start in to deal with individual cases of irregular attendance and with the problems of non-attendance, we would greatly increase the active enrollment of our Bible schools.

A Bible school noted for its high educational and spiritual ideals, has for many years followed the plan by which the teacher gets in personal touch with the home the first Sunday the pupil is absent; the department superintendent calls if the pupil is absent two Sundays, a general officer of the school or the pastor calls after an absence of three Sundays. If these do not get results, the case is brought before the next meeting of the Workers' Conference and an effort is made to find in the counsel of many minds a solution to the difficulty. Of course, if the first effort of the teacher reveals the fact that the pupil is ill, perhaps with a contagious disease, and will probably be absent for a certain number of weeks, arrangements are made to send the Bible school papers into the home and a record is made of the probable date of the pupil's return, thus making it unnecessary for the other officers to follow up the visit. Our greatest mistake is in not following up individual cases of absence quickly enough and in failing to keep the contact between pupil and school sufficiently vital.

Remember that the 41,470 are made up of individual losses and that your school has had its share in this.

JOHN STUART MILL
Missouri Regional Bible School Superintendent

American Mayflower Council, Headed by Wilson and Taft Plans Nation-Wide Celebration

PLANS for the celebration in this country of the tercentenary of the landing of the Mayflower has just been announced by the American Mayflower Council, and include seventy mass meetings in seventy cities, the observance of Mayflower week November 21-29 (Thanksgiving week), with Mayflower Sunday November 21, concluding with a national mass meeting in Madison Square Garden, New York, on Monday, November 28, to which representative citizens from all over the country and from abroad will be invited.

The object of the Mayflower Council's program is to make known to the whole nation the story of the Pilgrims and the deeper meanings of the movement of which they were a part; to emphasize the spiritual significance of their coming to the new world and to interpret their ideals in terms of democracy, thus making the spirit of the Pilgrims the basis of an appeal to heroism and consecration in meeting the problems of today.

The American Mayflower Council, which it is hoped may co-ordinate the programs and proposals of the various committees and commissions that are planning celebrations, has been set up by the Federal Council of the Churches of Christ in America, but is broadly representative of all the constructive elements in American life. The Council will endeavor to secure the cooperation of Boards of Education, directors of schools and colleges and of patriotic organizations in the staging of pageants and programs.

President Woodrow Wilson and Hon. William H. Taft are the honorary chairmen of the Council; Dr. Henry van Dyke is honorary secretary. The chairman is President Henry Churchill King of Oberlin College. Vice-Presidents have been chosen representing all sections of the United States and Canada.

Four New Bible School Field Workers

IT is a pleasure to introduce four new Bible school field workers. Two of them have been in field service in other important positions for the brotherhood, but two of them are entirely new to us. All four are now at work and are being heartily received by the Bible schools they seek to serve.

John D. Zimmerman succeeds David H. Owen as Bible School Superintendent in Kansas. He is a native of Kansas and announces that when work calls him out of the state, he always hurries back. For the past two years he has served as the Secretary of the National Board of Christian Endeavor.

John Stuart Mill becomes the Missouri Regional Bible School Superintendent. For several years he has served as Superintendent of the Second District in Missouri. During this time he has been called upon frequently by the Bible School Department of the American Christian Missionary Society to special work outside the state. The past two summers were spent in Canada in this way. Mr. Mill is a native of Australia but has been so long in Missouri that he has become thoroughly identified with the interests in this, our strongest Bible school state.

George T. Simons becomes Associate Superintendent in Kentucky. He will serve with Lin D. Cartwright, who has made such commendable progress in the Bible school affairs of Kentucky during the past two years. Roy K. Roadruck, who formerly served as Associate Superintendent in Kentucky, discovered Mr. Simons in Twin Falls, Idaho, where he was doing a most commendable work with W. A. Moore. Mr. Roadruck says "Mr. Simons was held in the highest esteem not only by our own church people, but by the community in general. Kentucky is to be congratulated upon having secured the services of this fine man."

Miss Florence Carmichael becomes Elementary Superintendent for the Central District serving with Garry L. Cook and Roy N. Cloyd. She will also give some time for special field service outside of her district work. J. Boyd Jones of Bloomington, Indiana, says, "For eight years she has been the superintendent of the Primary Department of our Bible School. She has gathered about her a corps of workers until today she has one of the most efficient departments I have ever seen. Our loss will mean a large gain to the Bible schools of the brotherhood."

We are sure the Bible school forces everywhere will rejoice in the addition of these fine workers to our staff in their respective fields.

ROBT. M. HOPKINS,
Cincinnati, Ohio. Bible School Secretary.

G. P. Rossman, recently located in Alexandria, Louisiana, writes thus of the situation there: "It is going to take a great deal of hard work to build this church up to fill the place it should occupy in the community. But we are determined to win through concentrating on a strong evangelistic campaign. I have organized a workers' conference, that meets every week in the parsonage. The "Each One Win One" campaign is gathering momentum and there are numbers of additions in sight. Influenza is here now and greatly cuts down our attendance. But we are bound for success. Better reports to follow."

Prayer Meeting Topics for 1920

MAY

5. The Parables of Restoration. Luke 15.
12. Christian Internationalism. America's debt to the world. Ps. 33:8-12; Rom. 1:14.
19. The Crime of Cherishing Anger. Matt. 5:21-26.
26. Our Dead Heroes. Acts 20:24; John 15:13.

JUNE

2. The Conditions of Christian Fellowship. I John 1:1-2; 11.
9. Christian Internationalism. The need of volunteers. Isa. 6:1-9; Luke 10:1-3. (Prayer for graduates from high school and college.)
16. Renunciation Through Recompense. Heb. 11:23-27; Mark 10:23-31; Matt. 24:27.
23. The Way a Christian Ought to Live. Rom. 12.
30. Our Nation Great Through Service. 1 Peter 2:9, 10; Matt. 20:20-28.

Echoes from the Rockies

By CHARLES LEMUEL DEAN

THERE are in this large territory of the Rocky Mountain District one hundred and twenty-seven churches; not as many as there are in some state districts in the east. A membership of 15,361. When we remember that it covers Wyoming, Colorado, New Mexico-West Texas, Utah, and Nevada, we are able to realize that the field is limitless. It is only that we might have the men, means and consecration to occupy the land!

Many counties are asking for county pastors. This means that a new type of worker must be developed to cover the whole country, with headquarters in the county seat. Our rural fields are hungering for development. For illustrations of what can be done in this work, one only needs to look at Clifton, where Clark Bower has been for nine years, easily the leader in his district, and the outstanding man in our brotherhood on rural work. Also the fine church at Severance, led by Gilbert C. Counts.

Religious education has always been the work of C. W. Dean in this district, and now, as he has laid down the work, let me say a word of appreciation for his fine service in the field. No church can be a true church without having a well-developed department of religious education. Here is one of the strategic points that must ever be given more and more attention in the life of our childhood.

We need to learn anew the command of our Lord, "Make disciples." Could we in each of our present churches have this as our supreme goal we could take our place and do our part in this region. In all our churches we are hoping that this will be done with a zeal that will reach a goal set by our "Win One Campaign."

Beside the common battles that the faithful must fight in every land we have the Mormon on the West, the Roman Catholic on the South, the pioneer on the North, and denominationalism in the East. But a new day is here and the 500 pastors in attendance at the Interchurch Conference will see to it that the church of our Christ has a chance in this state. Thirty-two of our forty pastors were in attendance.

Another piece of work we are going to do is to enlarge our Colorado Christian Home, the only home for the orphan among Protestants in Denver. We will be in the field with the Interchurch Financial Campaign for $100,000 for this home. We had to refuse admission to nearly 200 children last year.

We look with faith and hope toward the future, the new day, praying God to show us His will, and for strength and vision to enter the open door and bring His will to a glorious realization.

Broadway Church, Denver, Colorado.

Our Ann Arbor Bible Chair

THE Upper Room Bible Class held its anniversary meeting last night, marking the sixth year of its existence. It has gone its way quietly, gradually but surely extending its wholesome influence, till at present its members number nearly five hundred students; the evidence of its growth, and the students' receptivity can be seen in the fact that it has outgrown its old quarters, and will soon be housed in a new building. The time has come when it is a factor to be reckoned with in University life; yet it began six years ago with only thirty-six members.

What it has accomplished it owes to the generous efforts of its founder, Dr. Thomas M. Iden. And the thanks due him from the students of the University can best be expressed on this occasion, marking as it does a result of which he can be justly proud. The spirit of helpful comradeship, which he has extended to the members of his class has successfully combated the unreasonable prejudice which deprives so many of its valuable inspiration.

Chas. W. Ross, Winnipeg, Manitoba, is encouraged over the bright prospects in that field. He says, "We are in the midst of a campaign of personal evangelism which will culminate in the Easter week of prayer. We are planning to have services every evening of the week preceding Easter Sunday. Through the Interchurch survey I have gotten in touch with the names of several new families of Disciples of Christ."

GEORGE T. SIMONS
Associate Bible School Superintendent in Kentucky

The Immediacy of the Russian Task

By Karl Borders

WE have been so ardently and frequently assured that because of the war the world can never be the same old world again that there is grave danger that with a sublime, blind faith we shall supinely wait for the metamorphosis, firm in the expectation that one fine morning we shall awake to find a smiling, contented Christian world. It is true that the world will never be the same again. The processes of eternal change have been accelerated and latent forces loosed which like an avalanche are sweeping across the world. But these movements are advancing by no miraculous dynamic. The same age-old principles are working with freer hand among men who live and work and think in essential likeness to their fathers.

And if these new manifestations of democracy and liberation are to be made Christian; if, whatever political shape man's relations take, we are to have them formed in the spirit of Christ, then this too must come about not by a miracle, but by work, service, the impact of life upon life and ideal upon ideal. Americanism cannot be legislated upon men, nor can Christianity come by fiat of great councils. Both must be translated into life through life.

In no field is the need of this approach more evident than in our work among foreigners in our land. The organizations which have most notably succeeded in interpreting American ideals to these groups have been not agencies of the government as such, but those institutions of religious and social purposes which have been built in the foreign neighborhoods and have there sent their workers to live among the people that they might know and understand and, therefore, love them. It is significant to note in this connection that almost without exception the directors and workers of settlements and foreign work of all kinds, in short, those who know the situation best, have deeply deplored the recent actions of the government in its dealings with the so-called Reds and radicals. And deplored it not because of a lack of patriotism, but because they had acquired an informed and sympathetic Americanism as contrasted with the blatant, flag-waving type.

Karl Borders

There is but one institution which, with no ulterior motives, can take the whole of America's best to the newcomers within our gates, and that is the Church. The director of the largest institutional church in Chicago when asked about their plan of Americanization replied that if the people were Christianized, Americanization would take care of itself. Surely any process of Americanization which fails to contribute, as fundamental, the principles of America's free Christianity, will fall far short of producing the ideal citizen for a country born of such principles.

This problem of Christian Americanization has ever been with us, but the immediacy of its needs have never been greater than conditions growing out of the recent convulsions of war have made it. And perhaps there is no group in more urgent need that true Americanism be interpreted to them than the Russians whom we have undertaken to serve. Just prior to the war Russia was beginning to furnish the largest percentage of our immigration. Now it is rare to find one of them who does not express a determination to return to that new land emerging, through blood, to a new birth of liberty. The reasons for this are more than one, but one to be reckoned with is a disappointment in America, as her spirit has been revealed in a misguided patriotism. When men are arrested without warrant, torn from their families and sent to jail, when the stigma of meaningless names is fastened upon a whole group and in free America men must be careful of their speech, there is little wonder that the name of America should cease to be synonymous with all it has stood for in the hearts of those who in faith came to us.

I sat for an hour and a half in a little restaurant on Halsted Street not long ago and talked with a young Russian Jew and a young lady who accompanied him. "You do not know," he said, "what it means to one coming from Russia to America. You do not appreciate liberty because you have always had it. When I first saw and heard men freely speaking from their hearts on the street corners of New York," he continued. "I almost jumped for joy at knowing that I was in a free country. But now—."

It is against the reaction resulting from such conditions that we are called to work. A feeling of suspicion and resentment has been aroused which will require years of devoted sympathetic ministry to allay. And yet there is a certainty in the minds of the observant Russians that such treatment as that to which they have been subjected is not representative of the best nor the most of America. For where there have been heartless laws to tear men from their families there have been tender ministering agents of the people outside the machinery of government to care for the bereaved families, and those Americans who have known them best and in whom they have trusted have staunchly befriended them in their trials.

To make this interpretative ministry still more effective, more institutions should be established where sympathetic contacts may be made. At the end of the conversation in the restaurant the young lady who had said little, but listened most intelligently, said to me, "This conversation has meant much to us, for it is not often that we find an American who will talk to us as you have done." But what I had done was no more than any Christian American should be willing to do—speak earnestly his own convictions, listen respectfully and open-mindedly to their ideals and through it all seek to be brotherly. And no greater advance toward understanding can be made than through institutions which shall stand as incarnate witness of our willingness to do just this thing.

We invite the foreigner to our shores with all the allurements of liberty, prosperity, and happiness for which our fame has gone forth. And when he comes we compel him to live in the meanest, dirtiest part of our great cities, surrounded with every form of vice imaginable and are shocked, outraged and ready to do violence when he has not grown to the stature of full American manhood.

This Two-Room House Is Occupied by Two Russian Families that Number Ten People

Boys' Social Center, Russian District, Chicago

The shame and sin is upon us that we have closed our eyes to things as they are and have weltered in a sentimental slough of satisfied patriotism gleaned from our common school histories and the oratorical flights of our aspirants for office.

The first duty of the Christian and the citizen is to know, and the second, without which the first is sin, is to act.

In Chicago alone there are thirty thousand Russians for whose welfare our people have assumed responsibility. Of that number it is safe to say that not more than one-sixth are vitally affiliated with any church whatever. Their faith in the old forms of Christian experience is gone. Their faith in America in thousands of cases is shattered. Far too many live in houses unfit for human beings to occupy. The majority of them are adult men, homeless and often unable to even read in their own language. Even the saloon with its warmth and doubtful companionship is gone or going and there are few decent places left for them to go for an evening.

Our brother, John Johnson, who has come recently from New York to Chicago, ministers to the only organized evangelical group among these Russians in the city. We are negotiating for a beautiful and adequate place of worship for them. They have caught the spirit of true Americanism. But what of these other thousands whose only religion is radicalism, whose most present idea of America is repression.

Perhaps no greater contribution could be made to the welfare of this great body of men than a clubhouse where they might find decent recreation, night classes and lectures in their own language, under the supervision of both American and Russian men, with sympathy, understanding and helpfulness.

Whatever is done must be done quickly. Thousands may soon return to the homeland, and in them lie the potentialities of apostles or apostates in that new Russia. And those who remain will in a few years be loyal, enlightened citizens or remain a suspicious, sullen group who stay because they cannot leave or for the sake of gain only. The answer in a large and responsible measure lies with us and it must be made at once. A year or two years hence will be too late. The tide in the affairs of the Russians is at its flood.

Community House, Chicago.

Appeal for Food Relief to Europe Renewed by Federal Council

IN a telegram to Joseph W. Fordney, chairman of the Ways and Means Committee of the House of Representatives, Charles S. McFarland, general secretary of the Federal Council of Churches, renewed the appeal for the immediate passing of the measure appropriating $50,000,000 for the relief of the starving population of various European countries.

The text of the telegram was as follows:

"The imminent death by starvation of tens of thousands in Europe constitutes as great a challenge to America as the war itself. We cannot refuse their call for aid without stultifying ourselves before European nations already impatient over our long delay in acting upon the Peace Treaty. The permanent policy of aiding rehabilitation in devastated countries of Europe through regular commercial undertakings will be in no way affected by granting credit for purposes of immediate relief to starving people. Pursuant to the action of the Federal Council of the Churches of Christ in America, I urge that favorable action be taken on the bill now before your committee appropriating fifty million dollars from funds remaining with the Grain Corporation to be used as recommended by Mr. Hoover for European relief."

In commenting on this action, Dr. Macfarland stated that he had seldom seen such unanimity of sentiment in regard to any public measure as American church leaders are showing in backing up the recent appeal of the Federal Council on behalf of this relief appropriation.

"The Gospel According to the Telephone Book"

IN an idle moment, some day, pick up your telephone book and turn to the classified supplement at the back. With paper and pencil make note of the number of men physicians listed, of women physicians, of dentists, of nurses, of hospitals, of free clinics, of drug stores. Then compare your home town with the entire non-Christian world, and ask yourself if we have not been unbusinesslike in our Christianity, when one city, like New York, has more doctors than all the Orient, as these figures show:

New York City has 8,241 doctors.

The United States and Canada have sent 1,011 doctors to mission fields.

New York City has 8,021 graduate nurses.

The United States and Canada have sent 130 graduate nurses to mission fields.

For 100,000,000 women in India who dare not consult a man physician—159 women doctors.

For 200,000,000 women in China—93 women doctors.

For 50,000,000 women in Africa—15 women doctors.

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." (Romans 15:1.)

FREDERICK E. TAYLOR.

Group from South Berkeley, California, Church, Which Is Assisted by the A. C. M. S.
Insert: Cedric G. Price, Minister

A Missionary Imperative

By George W. Brewster

"CALIFORNIA" is a name possessing an irresistible lure. With magic power it draws men from the remotest sections of the world. "There's a reason." Here is a land into which Nature has poured her rarest treasures with bewildering prodigality.

The mighty Pacific dashes against a thousand miles of coast line, across which the imagination leaps to the distant Orient, where the most complex problems of world civilization and evangelization must be wrought out within the next swift-flying decade. Turning from this one beholds the high Sierras, whose towering summit peaks are crowned with eternal snows. From the secret recesses of these incomparable mountains vast wealth in precious metals is being extracted, while their melting snows, impounded in giant, man-made lakes, make the valleys to blossom like the rose, while they provide the energy to drive the throbbing motors of ever-increasing industrial centers, and then turn night into day by transforming streets of city and hamlet into pathways of gold.

But one thing is needful to make it a veritable paradise—and that is the gospel of our risen Lord. Before its possibilities can be truly realized it must be evangelized. The dross of materialism must be transformed into spiritual gold. Here in this land that overflows with milk and honey there is being waged a ceaseless battle with forces which threaten to eat up the inhabitants thereof. With their simple, direct and forceful interpretation of the simplicities of New Testament Christianity, the Disciples of Christ, are pre-eminently qualified to lead out in this life-and-death struggle for the supremacy of Christ and His Church. The situation presents a tremendous challenge and an incomparable opportunity.

California is divided into 59 counties; 49 of them are found in California North, with two-thirds of the state's population. Twenty of these counties have no church voicing our historic plea for the unity of Christ's people. There are a hundred towns and cities with a population of one thousand and more, where we have no representation. During the past fifteen years people have flocked into our section in great numbers, but our churches have diminished from ninety to seventy-five, and our membership from 15,000 to 11,000. These figures are startling. What is the explanation?

It must be remembered that this is a frontier state, therefore of necessity advancing much faster along material lines of growth than spiritual. The state has a foreign population of from 35 per cent to 50 per cent; in some sections the foreign birth rate greatly exceeding the American. The Catholic church is strongly fortified and wields a mighty influence in educational and governmental affairs. In San Francisco it is estimated that but 3 per cent of the population is identified with the Protestant churches, while 30 per cent are with the Catholic church. While the city has doubled in population in the past twenty years the Protestant churches have virtually stood still. In San Francisco we have two churches with about one in every 1,700 people identified with our cause, and in the East-Bay section about one in 500. The Metropolitan area of San Francisco, covering what is known as the Bay District, contains a population of about 1,250,000, and in this area we have around 1,700 members, or one in 700 connected with our people. This condition has come to pass because of lack of organization among our churches of California North and the further fact that our great brotherhood did not come to our assistance with the outstretched helping hand. The struggle was too great and many of our churches had to die.

Now a brighter day has dawned. Our California North brotherhood is organized with a determination and unity such as it has never had before, and with the vital assistance of the American Christian Missionary Society, is aggressively facing the situation. Financial assistance has been given during the past six months to 35 per cent of our churches. One field abandoned nine years ago has been re-entered and a church with 100 members organized, three new churches being organized during the year. In the San Francisco Bay District, out of eleven churches, six are receiving missionary help—the First, San Francisco, Alameda, Elmhurst (Greater Oakland), South Berkeley, Brentwood and Vallejo. The American Christian Missionary Society has assumed the responsibility for this District, with an inspiring five-year program of stabilization and expansion. They should be given unstinted help for the furtherance of their plans. These churches are all putting forth heroic efforts.

The First Church, San Francisco, W. P. Bently, minister, is gaining in both number and vision, with a completeness of organization, program and vision, unexcelled anywhere. The First Church in Alameda, with W. B. Higgins as leader, is laying big plans for the future. Wm. C. Jones just completed a most successful pastorate with this church, during which its Bible school trebled in attendance, its church audience quadrupled, its financial strength doubled and its membership largely increased. This church has the distinction of working in an industrial city, increasing with astonishing rapidity, and in a section of that city where there are 25,000 people and no other church. In Oakland, at Elmhurst, a group of our people, with J. A. Shoptaugh as leader, under the joint direction of the First Christian Church of Oakland and the State Board, are forming our third church in Greater Oakland, a city with a population of 225,000 and showing a net gain of 100,000 people in ten years. Our South Berkeley church, Cedric Price, minister, is ministering to a city that shelters the largest college in the world. The church feels keenly its responsibility and is making remarkable strides toward reaching the entire city of Berkeley, as a church loyal to the principles of our brotherhood and built upon New Testament Christianity. A recent letter from one pastor contains this statement: "This all-important work would long ago have gone into decay and the doors of our edifice have been closed and our brotherhood would be unrepresented in this great field had it not been for the help this congregation has received in the past and is now receiving from our Missionary Boards."

May our big-hearted, wide-visioned and loyal brotherhood heed this "missionary imperative!" Now is the day of opportunity in California North—tomorrow will be everlastingly too late!

San Francisco, California.

Episcopal Diocese for Interchurch World Movement

THE Diocesan Convention of the Protestant Episcopal Church just closed at Portland, Oregon, formulated a resolution expressing a desire to extend moral support to the Interchurch World Movement. There was only one vote against the resolution.

Wanderland—Wonderland

The Snuggest Cradle of All

By HAZEL A. LEWIS

THERE are all kinds of cradles all over the world! Mothers everywhere find snug little places for the baby, and there is none that is any cozier than the basket that the little Indian papoose sleeps in—and stays awake in, too. It is long and round and warm, like the nest that old mother caterpillar spins for herself when she is ready to go to sleep for the winter, and fastens her cocoon on the side of a tree or under a bush. But the Indian basket is much more beautiful than this. Sometimes it is made of soft deerskin and is lined with the fur of little animals. Often there are beautiful beads woven into the outside of it and it is hard to tell which is brighter, the colors on the outside, or the shining eyes in the little brown face that is peeping from the inside.

The back or bottom of this strange cradle is a board. My! Someone will surely say that it is cruel to fasten a little baby to a board. But this is a great deal better for a baby than to sit all humped over, or to be carried all day until its poor little back is tired. Perhaps the board in the little papoose's cradle is the reason why nearly all Indians are so straight. Sometimes the basket is woven so that there is a top part, like a hood, that shades the baby's eyes.

But cradles are supposed to rock, and this one does not look as though it could. It does sometimes, though. When the little papoose's mother takes him with her when she goes to gather roots and herbs, or to look after the growing corn, she fastens this snug little cradle basket on a wild grapevine or the strong limb of a tree and soon it is rocking gently in the soft wind that blows through the forest. This motion sets the beads to dancing in front of his bright eyes. There are many wonderful things to be seen, but the sun is warm and the wind is crooning a lullaby. Before long the dark eyes have closed, and the little papoose is fast asleep.

The United States Government has set aside places that are called "Reservations," and in these the different Indian tribes make their homes. Many of them live in houses and some of them are good farmers. A few of them become very rich, and in the towns near the great Indian reservations of the northwest, you may sometimes see a whole Indian family in an automobile. One day a man from the east stopped at the side of a street as he saw a great big touring car come nearby, having in it an Indian family. "Well," he said, "that is a long way from blanket days!" But when the car came near enough that he could see the people who were in the back seat, there was the mother with a beautiful Indian blanket about her shoulders and a bright-eyed papoose in his little basket cradle! The Indian likes the ways that are new, but he is wise enough to keep the old ways that are comfortable and best, especially for the baby.

Of all the cradles in the world there is none that would seem quite so good to the little brown papoose, as his own little basket with a board in the back of it.

All Things to All People

By Bertha Merrill

To be all things to all people is the task of the Community Worker in our large cosmopolitan cities.

A stranger, a young Italian, dropped into our Community House to hear our night program because a countryman was to sing. After the program was over the people were escorted through the building to see the facilities for the work and to be impressed that it was theirs. The stranger, quite curious to know the aim or purpose of the house, asked the Italian singer to tell him. The latter, realizing keenly the Italian nature, replied: "It is to teach the girls how to sew and cook and to be better homemakers, and to bring the boys in from the street and teach them something useful. We work so hard and are so busy we have no time to teach our children what they ought to know. Here they take the time to do so."

We cannot realize the temptations of these boys. There are dangers from the gangs that infest the streets. With fruit and candy displayed everywhere, and only cigar boxes serving as cash drawers, the street itself is full of temptations.

Three of the boys went with us to church one Sunday morning to see what the church was like. One of the teachers thought that it would be better to take them into the children's meeting downstairs rather than the preaching services upstairs. They were having a stereopticon address in the children's meeting. One of the boys said, "Gee, a show! Is that why you come to church every Sunday?"

They maintained a very critical attitude throughout the meeting and on the way out one said: "All the fellows around here are Susies." When asked what kind of fellows these were he replied: "Oh, fellows that play and act like girls. We are real fellows. We fight and kill people."

They do have a terrible propensity to fight, and quickly resort to the fist to assert their power or vindicate their rights. In Chicago, just a block from the Center a gang of boys was organized under pain of death, to steal, plunder and debauch.

Imagine the struggle of these people for existence. They live close to actual want all the time and are continually haunted by the fear of unemployment through strikes, sickness or slack seasons.

Their system of markets and marketing is very interesting to Americans. Each merchantman or woman has a stall or push cart as his market place. Thereby, with the elimination of rents, light, delivery and clerks, they can sell on a closer margin and dispose of their fruits, vegetables and wares, which include everything from live poultry to full dress apparel, for about half the usual price. By such means merchandise is put within the reach of these people. I discovered that I could not buy buttermilk or sweet milk at many of the shops unless I had a bucket or bottle to carry it away in. The other day I learned the same regarding oysters.

Cigar boxes serve as cash drawers for these thrifty merchants with possibly a wrapper from an orange or a grapefruit as the only cover. Is there wonder that the temptation proves too great for the boys and girls whose only playground is in the street, and that many of them suffer the fate of Rosie? As the children said, "She was put away because she crooked things all the time." Rosie was just a little girl six years old, and in a correctional institution because of the temptation of the street.

The boy or girl who comes through safely and resists such temptation is certainly worth while. However, is it not better to try to give them some moral environment in such a place as the Disciples' Community House in New York's Lower East Side and implant a moral stamina that makes resistance easier? Why all the tragedy of so many being lost that might be saved? The growing, formative years must be safeguarded.

Many of us do not know the temptation that comes because the body is starved. Seventy-three per cent of the children in one of the public schools on our Lower East Side were found to be undernourished. When you see the pathetic gratitude of the children for a party—a cup of cocoa and a cookie, or a dish of ice cream—you wish that you might be a fairy godmother to give them parties and food until they wanted no more.

Yet they so willingly give their mite that they make us ashamed. They had been shown through the House on "Open House" night and had been served with tea, coffee or cocoa in the kitchen. They then enjoyed a fruit and nut bowl in the center of the dining room table. One widow, as she was leaving, gave a quarter that she said she wanted to go for the poor.

Disciples of Christ Community House, New York City.

SOPHIE

A Fourteen-Year-Old Lithuanian Girl Who Is Only in the Fourth Grade Because of the Handicap of Language. She Will Now Get Her Working Certificate by Reason of Being Fourteen and Will Become a Wage Earner.

Correspondence Bible Study in Korea

No less than 1,200 have taken the Correspondence Bible Course in Korea during the past season. This work has centered in Pyengyang and has been under the able direction of W. L. Swallen. The students are residents of all parts of Korea. The missionaries itinerate through the remote districts and the Christians become eager for an intensive study of the Word. The Correspondence Course helps to meet their desires. The Men's Bible Institute of Pyengyang gave 99 bright young men six weeks of intensive Bible study during the winter.

The Ancient Samaritan Pentateuch Draped in Mourning

The Samaritan Pentateuch is one of the most ancient manuscripts in existence and is treasured above everything by the remnant of the Samaritan Colony at Shechem in Palestine. When the Samaritans learned of the death of their beloved and very helpful friend, Edward K. Warren of Three Oaks, Michigan, past president of the World's Sunday School Association, they draped their synagogue at Shechem in black and wore mourning for a month. Most impressive of all was the fact that the very ancient Samaritan Pentateuch was also draped in black for the same length of time. Mr. Warren had visited the Samaritans at the time when the World's Sunday School Convention was held in Jerusalem in 1904. Since then he had been their constant friend and had helped the "remnant" on many occasions. A Samaritan committee had been appointed by the Executive Committee of the World's Sunday School Association and Mr. Warren was the chairman of that committee.

These All Died in the Faith

Miss Lou Wilson, April 13, 1919; Versailles, Kentucky. For several years president of the Woman's Missionary Society.

Stephen M. Myer, March 20, 1920; Kingman, Indiana. Age 53 years.

Mrs. Wm. Walker, February 27, 1920; Chicago, Illinois. Age 78 years.

Mrs. Sarah B. Osborne, February 14, 1920; Maysville, Kentucky.

Mrs. Elizabeth Thompson, February 12, 1920.

Mrs. Laura Savery, December 9, 1919.

Mrs. C. M. Griffith, December 20, 1919; Russellville, Kentucky. Age 67 years.

Mrs. Lester Hardy, Russellville, Kentucky.

P. H. Rea, December 24, 1919; Marshall, Missouri. For ten years a trustee of the Bible College of Missouri.

Miss Carrie Breeze, January 12, 1920; Brooksville, Kentucky.

Mrs. Leona May Harryman, February 20, 1920; Ottumwa, Iowa. President of the Woman's Missionary Society.

The Shanghai Women's Mission Conference

By ELSIE McCORMICK

Interchurch Correspondent with the Women's Deputation to the Far East

THE desire to do big things in a big way, to see beyond the boundaries of mission or denomination, marked the conference held here January 2 to 8 by prominent American and Chinese women under the auspices of the Federation of Woman's Boards of Foreign Missions of North America. The spirit of enlightened service which inspired the calling of the meeting remained its guiding force and made its findings unique in the history of women's missions to the Far East.

"It is safe to say that from an educational standpoint the present conference is the most important meeting that has thus far been held in Shanghai," said a leading secular newspaper. The seven commissions, making up the Women's Deputation from the United States, were led by women of national distinction, while delegates from China included some of the most conspicuously successful women on the mission field.

At the head of the Collegiate Education Commission was President Ellen F. Pendleton of Wellesley College; leading the Secondary Education Commission was Miss Charlotte Conant, principal of Walnut Hill School, Natick, Massachusetts, an authority on educational questions, while Dr. Gertrude M. Walker, formerly of the faculty of Philadelphia Women's Medical College, was chairman of the Medical Commission.

Miss Amelia Josephine Burr, the poetess, headed the Christian Literature Commission; Miss Nellie Prescott, secretary of the Woman's American Baptist Foreign Mission Society, the Administration Commission; Miss Ernestine Friedman, social service expert for the American National Young Woman's Christian Association, the Social Service Commission; and Miss Helen Calder, secretary of the Congregational Woman's Board of Missions, the Commission of Religious Education and Evangelism.

Seven provinces and thirty-one boards and societies were represented by the missionaries present. Sitting with the social service commission was Mrs. Chauncey Goodrich, who has served with the American Board in Peking for forty years and who is now helping conduct the first scientific survey ever made of living conditions in that city. In the collegiate education group were Mrs. Murray Frame, president of the North China Union Women's College at Peking, and Miss Minnie Vautrin, acting president of Ginling College at Nanking, the only two women's institutions in all China offering a complete college course.

In the Christian Literature section one saw Miss L. M. Garland, a small, slight woman with a very big purpose—that of fighting Chinese illiteracy with the thirty-nine symbols of the new phonetic script. In the same section was Miss A. Mildred Cable, who has labored for twenty years in an isolated inland city where she and two or three associates were the only foreigners and where she has built up a normal school that is famed throughout China.

"Sir Michael Sadier, educational adviser to the British government, said to me last summer that the future civilization of the world depended in no small degree on the kind of education China developed in the next two or three decades," declared E. C. Lobenstine, secretary of the China Continuation Committee, in his opening address to the delegates. "You members of this conference can help shape that program to a very considerable extent."

Some of the leading features of the conference were as follows:

1. There were repeated requests for interdenominational secretaries with duties of national scope, such as a Christian Literature secretary, a home economics expert, an instructor in translation who could divide her time among the colleges and train Chinese girls for this work, and a specialist in religious education to give intensive training to missionaries already on the field.

2. A great tendency to link social service with evangelism and make every church member a worker for community welfare appeared in the reports of two commissions. "It is our great hope that philanthrophy and Christianity will not be divorced in China," said Miss Ernestine Friedman, chairman of the Social Service Commission. "That has been an unfortunate development in America. We recommend that every evangelist, whether foreign or Chinese, have at least the rudiments of social service training." "In all parts of the country Christian Chinese are being taught that they must 'work out' their Christianity," stated Miss Helen Calder of the Commission on Religious Education and Evangelism. "In many schools and churches members have pledged themselves to teach the phonetic script to at least ten illiterates a year. Others are teaching the blind a simplified Chinese Braille. This tendency to express faith by works should be given impetus throughout the Chinese church."

4. This Commission declared that the two union colleges for women should be fully supported by the boards at home in the matter of staff, buildings and other equipment. It decided it was inadvisable for Chinese girls to go abroad for undergraduate work, as it is an exceptional student who can remain away from home for five or six years and adapt herself readily to the conditions of Oriental life on her return.

5. The same commission was unanimous on the subject of the need for normal training. Training in the government normal schools is without the Christian background necessary for success in mission work.

6. That one union bilingual medical college for women be established to serve the needs of northern and central China, including Fukien, the site to be determined by the China Medical Missionary Association, was the recommendation that provided most discussion. Just what will be the fate of the Women's Union Medical College at Peking, supported by the women's boards of the Methodist Episcopal, Congregational and Presbyterian churches will not be known until the new site is fixed.

7. The conference recommended that a secretary with medical training be appointed by every women's foreign mission board, these secretaries combining to form a medical board to have general supervision of the staff and equipment of medical schools and hospitals in the foreign field.

8. Emphasis was put on the necessity for safeguarding the health of the missionary herself.

Feeling that women's missions deserve more recognition than has hitherto been given to them, the conference urged the appointment of women secretaries to national committees and organizations, such as the China Continuation Committee and the China Christian Literature Council. The appeal for funds necessary to sustain these secretaries will be directed to the Interchurch World Movement. Almost the last official act of the body was the acknowledgment of the "indispensable cooperation" of the Interchurch World Movement and a request for its further help in carrying out the conference plans.

For Conscience' Sake

IN southern Indiana lives a man who for the sake of conscience is doing a notable piece of work as a preacher. Because of his heroic and sacrificial spirit he receives the confidence of all the people.

Some twenty years ago he came to this community and helped to found a sect noted for its fanatical and emotional traits. Being an ardent lover of the truth his investigations in the Scripture led him to dissatisfaction with his position. He went West, was gone for fourteen years, during which he established himself thoroughly in the New Testament position. On moving to Ohio he came in touch with M. L. Buckley and was offered a place with Ohio churches.

He refused all offers and came back to his former home to try to lead his brethren of former days into fuller light. This they refused. He then proposed to the Christian church that he preach for them, they having been without a minister for months, proposing that they should have the morning offering and he would take as his part the evening collection. He began thus, at the same time preaching at many other points in the county with true missionary spirit. He now gives all his time to the church in town, but is entreated to preach in many other places. His salary is now below half what he could have received in Ohio. The rest of his living he makes as a painter. The respect with which he is held all over the county of Pike is shown by his election as County Chairman for the Interchurch World Movement. He proceeds at once to organize the county, putting on a conference in each community. He already has a hearty welcome among those who know him. He is unassuming. He speaks with deep tenderness of his love for the scripture and the brethren. He is altogether worthy of the affection of his newfound fellowship. I count it a privilege to have met him and know of his fine spirit and work. He is D. B. Moore of Winslow.

F. E. SMITH.

Mt. Rainier from Indian Henry's, Rainier National Park, Washington

The Great Northwest

By W. F. TURNER

THE Great Northwest, in this article, includes Montana, Idaho, Washington, Oregon, and British Columbia. It is a land of far distances, of mountain ranges whose peaks are covered with eternal snow, of great rivers whose waters irrigate desert places, causing them to blossom as gardens, of seaports where ships from all nations ride at anchor, of wonder places like the Glacier and Yellowstone National Parks, of growing towns and populous cities—in short, a land of opportunity. Hence people are going there in a steady stream, where there is room to breathe health-giving air, room to think in new channels, room to build new homes and to help form and shape a great new section of America, gateway to Alaska and the Orient.

While the Great Northwest is in a formative condition, while hundreds of members from our churches in the middle west are going thither, while multitudes from other religious bodies are seeking readjustment in their new environment, and while many whole communities have no church or Bible school at all, it is the golden hour to present the New Testament basis for a united church in all that wonderful country. We have made a fine beginning, but it is little more than a beginning in most of the territory. With such opportunities before us, we would be negligent indeed if we failed to take advantage of them. The conditions are treated more fully in the following paragraphs.

Montana

It takes a fast express train twenty-four hours to cross Montana from east to west and for the past two years the state legislature has been carving out numbers of new counties by subdivision, trying to get them down to normal size. Montana is not only immense in area, but rich in minerals, timber, stock raising and wheat. The tallest smelter smokestack in the world is at Anaconda, where copper ore from Butte is treated.

Gallatin Valley wheat is world famous for yield and quality. When Montana went "dry" even the heavens withheld their rain and the snows failed to fall for a time. But while prohibition has come to stay, the earth in 1920 is receiving "the early and the latter rains," mountains are white with snow and Montana will be richer than ever. This year should see the realization of much of the progress which our churches in Montana desire.

In this great state we have twenty-seven churches. Eighteen of them have considerable strength. Fourteen have regular preaching. Bozeman, Butte and Missoula are among our best churches in the state.

There are yet twenty-four counties in Montana without a church of our people, and one without a church of any faith. A number of our churches are small and find it difficult to maintain their work without help. Walter M. Jordan, our only minister in Montana who was born in the state, is state secretary of missions, and his wife is secretary for the Christian Woman's Board of Missions. Both are held in high esteem. They ask for the modest sum of $3,600 this year from the American Christian Missionary Society and ought to have at least $5,000. Besides this our church at Great Falls should be backed in its efforts to erect an adequate building.

Inland Empire

Inland Empire is comprised of East Washington and North Idaho, and is so combined because of mountain ranges and railroad facilities. Here again are mines, lumber, wheat and fine farms. One may drive by automobile a whole day through the Big Bend or Palouse regions and see nothing but vast stretches of wheat fields, brown as the soil is turned, green as the seed springs forth, or waving seas of gold as the harvest is ready. This section has been called the bread basket of the nation. Great irrigation systems from the lakes and the Columbia River are now being surveyed. This project will reclaim thousands of acres of tillable land from dry places.

Spokane is the metropolis and railroad center. Here is located the regional missionary headquarters for the Northwest, sending out Roy K. Roadruck to inspire and help our Bible schools, and Mrs. Louise Kelly to be an inspiration to our churches and particularly our women. A successor to the writer will also be chosen in due time.

We have seventy-six churches in the Inland Empire. State Secretary O. A. Ishmael is busy in the field, and by the generous gifts of the church at Waitsburg, Washington, R. E. Jope is also maintained as state evangelist. However, these men cannot answer all the calls. Many churches are small and without regular preaching, and four counties are unentered. The educational centers of Cheney and Pullman remain mission points and Moscow needs better equipment. Inland Empire asks but $2,000 and ought to have $5,000 this year.

West Washington

West Washington is rich in lumber, coal, fisheries and shipping and is the home of "Carnation Milk." As the tourist drives about Puget Sound or sails its waters he is charmed with the snow-capped Cascades to the east and the snow-crowned Olympics to the west, with Mt. Rainier towering in majesty above all. The metropolis of the Northwest, seat of the State University with 6,000 students, is Seattle, whose canal and locks bring ships into fresh water for cleaning and repairs, whose harbor is unsurpassed, and whose shipping sails all seas. Tacoma is a close second. Near one city is Bremerton one of Uncle Sam's greatest naval training stations, and near the other Camp Lewis, to be maintained permanently as a military training camp of superior advantages.

In Seattle is the largest Presbyterian Church in America and there the Methodist Episcopal church is planning an educational plant by the University to cost a quarter of a million. We also have a group of splendid churches, two of which will soon be housed in adequate buildings. Ben N. Mitchell, supported by a fine board, has the state work, involving fifty-three churches, in good order. But funds should be placed in their hands for a great advance. New fields like Bremerton await our coming, the weak must be made strong and six more counties evangelized. Ten thousand dollars is needed this year.

We may discount the prediction that Seattle is destined to excel New York as a metropolis, but we cannot but admire a land that casts such a spell over its people.

The Olympic Mountains, Viewed from Seattle, Washington

Oregon

From the heights in Portland can be seen Hood, Adams, St. Helens, and other snow-covered peaks. The famous drive up the Columbia rivals the scenery of Switzerland. Charming beaches on the Pacific are near. A trip to Coos Bay, up the valley of the Willamette, over the "top of the world" circling Shasta and up to Crater Lake will never be forgotten.

But beside scenery, Oregon is rich also in timber, farms, dairying and fruit, and is noted for its schools.

C. F. Swander and his board have a five-year program for the 121 churches, which aims to secure 10,000 tithers and reach five dollars per capita for missions. A city evangelist for Portland will be provided. A state office is maintained in Portland. Mrs. Clara G. Esson is state Sunday school secretary. There are seven counties to enter and hundreds of school districts where religious education must be provided. To neglect such opportunities would be utter folly.

South Idaho

South Idaho is being reclaimed by irrigation. The winding Snake furnishes electric power in its great falls and moisture through the canals for a growing and happy people.

Fields like Pocatello are a challenge we must meet with enlarging faith. A field secretary is needed to visit and encourage the twenty-one churches we already have and to enter the sixteen counties yet awaiting our coming.

British Columbia

In this Canadian Province with its metropolis of Vancouver, M. R. Ely serves our two churches, looking for that better day when with adequate housing and stronger forces we shall build a great, strong fellowship to greet our missionaries as they go to and from the lands to the West.

The American Christian Missionary Society has for many years given generous assistance in planting and maintaining churches in all this region and has contracts now in force with all the Northwest state boards. The society is giving special support to Vancouver, British Columbia, will help make possible a city missionary in Portland, Oregon, and by special arrangement with our great church at Anderson, Indiana, gives Living Link assistance to Pocatello, Idaho, and for two years has helped maintain a Northwest regional office and superintendent of missions. The Bible school department has kept a superintendent of that work in the Northwest for nearly seven years and the Board of Church Extension has been liberal in building loans. The American Christian Missionary Society is anxious to do far more for the regular work and to open up new fields.

New Opportunities

There are numerous Indian tribes in the Northwest. Our brotherhood does not have a single mission among the Indians in the United States. Our great church at Yakima, Washington, is on the border of the Yakima Indian Reservation. There are but two small and apparently inefficient missions among the Yakimas, conducted on the old lines and being gradually absorbed by the whites and deserted by the Indians.

The Falls at Spokane, Washington

High School Class, White and Indian, at White Swan, on the Yakima Indian Reservation

President F. W. Burnham, the writer, and a group of friends at Yakima visited this Reservation last summer. We learned that the Indians desire a school and home under Christian auspices. One wealthy Indian said he would furnish five children for such a home and pay their way. The society hopes to inaugurate such a work at the earliest date that arrangements can be made.

The lumberjacks offer another field that should challenge us to enter. Recent surveys indicate that they have been almost wholly neglected by Protestant churches, but assiduously cultivated by the I. W. W. evangelist with his gospel of "direct action." The society already has a man in mind for this work as soon as he finishes his college course.

Colporteurs are also needed to search out the neglected places in the rural sections, mountain regions and along the coast line to distribute Bibles and religious literature, and give at least an occasional gospel message. There are literally hundreds of these places overlooked and forgotten.

There are also open doors among the Orientals, many of whom are found in the rural sections as well as in the cities. They are expert in gardening and fruit raising. Illustrations of what can be done are the Chinese Mission of the Christian Woman's Board of Missions in Portland and the union mission among the Chinese at Walla Walla, Washington, in which our great Central Church there cooperates.

The great Northwest is an enchanting land. It can and must be the land of our Christ.

Cincinnati, Ohio.

New Phases of Home Missions

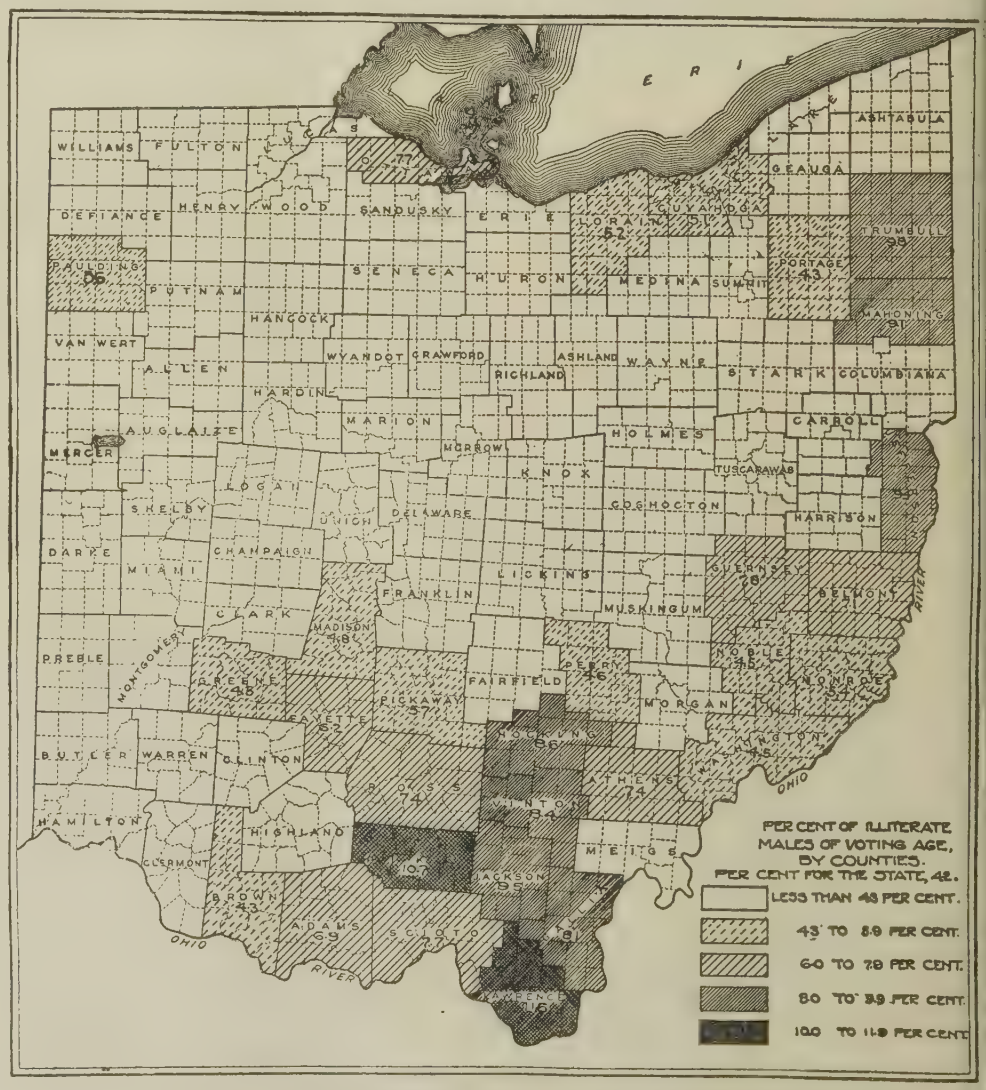
THE Home Missions Council of New York City, which is a cooperation of many of the Home Mission Boards of the Protestant churches of America, and a sort of clearing house for their plans and activities, has under consideration some new phases of work for the coming summer. The work proposed is to be done among the migrant or seasonal workers hitherto almost wholly neglected. The outline of the plan is as follows:

1, Harvest Service. June to September. Texas, north to Canada. Four or five tents each in charge of the Harvest Welfare Secretary. Each tent in four different regions during the season. Local cooperation of churches, commercial club, farm bureau. Assistance and advice from the Interchurch Office and the extension bureau of state colleges. Local churches to be especially enlisted. Expense of overhead organization and necessary equipment to be furnished by cooperating boards. Upkeep, depreciation, transportation and half workers' salaries to be borne by the local communities. Two organizers to be put in the field by May 1.

2, Fruit and Cannery Service. May to October in selected canneries in Delaware, New Jersey, New York, and California, ten or twelve women welfare workers. Two or three moves during season. Tent if necessary. Child hygiene, recreation, instruction for children, including the equivalent of vacation Bible schools, friendly advice to adults, etc. Cooperation of local church through women's committee and volunteer workers. Cooperation of employer to the extent of costs of renting tent and half the workers' salaries. One organizer to start in May and supervise the work during the season. California model enterprise. Santa Clara county. June to September. Cooperation with State Immigration and Housing Commission and other religious and philanthropic organizations.

3, Lumber Camps. Theological students and other religious workers to work for wages with the loggers during the summer months. Church boards to pay transportation.

The American Christian Missionary Society and the Christian Woman's Board of Missions cooperate with the Home Missions Council, but so far have made no appropriation to the type of work above outlined. This article is given to show the practical service which the Home Missions Council is trying to render.



In the Worst of These Counties Protestantism Has Failed as Certainly as Romanism in Latin America for Here Illegitimacy and Overchurching Also Reach Their Highest for the State.
See "6,000 Country Churches," Page 37

Comparative Statement of Receipts for Six Months Ending March 31, 1920

American Christian Missionary Society
(Including Bible School Department)

	1919	1920	Gain
Churches	$18,650.77	$24,068.64	$5,417.87
Bible Schools	37,626.12	58,432.81	20,806.69
Christian Endeavor Societies	163.75	388.82	225.07
Individual Offerings	1,046.36	887.50	158.86*
Annuities	6,300.00	8,300.00	2,000.00
Bequests	4,612.29	2,933.05	1,679.24*
Special Offerings	2,849.12	6,309.65	3,460.53
Interest	11,289.79	15,165.27	3,875.48
Men and Millions Movement	26,470.29	63,653.61	37,183.32
Sale of Year Book, Literature and Other Books	824.69	1,326.81	502.12
Miscellaneous	8,308.79	9,504.55	1,195.76
	$118,141.97	$190,970.71	$72,828.74

Bible School Department for March

Number Schools Contributing	133	88	45*
Offerings from Sunday Schools	$3,056.39	$2,261.68	$794.71*
Offerings from Individuals	--------	31.00	31.00
For Near East Relief	683.61	1,752.31	1,068.70
Miscellaneous Receipts	258.59	268.42	9.83
Total Receipts for the Month	$3,998.59	$4,313.41	$314.82
Previous Receipts	41,368.12	65,682.81	24,314.69
	$45,366.71	$69,996.22	$24,629.51

Christian Woman's Board of Missions

Churches	$15,926.99	$30,031.62	$14,104.63
Missionary Societies, Circles, etc.	120,175.50	170,154.00	49,978.50
Children's Organizations	4,619.21	4,008.87	610.34*
Individual Gifts	20,596.25	48,697.68	28,101.43
Men and Millions Movement	30,095.11	27,469.22	2,625.89*
Bequests	5,698.90	12,799.73	7,100.83
Interest	13,652.72	16,493.77	2,841.05
Literature and subscriptions	17,401.75	6,655.04	10,746.71*
Mission Fields & Institutions	8,640.67	8,720.91	80.24
Sale of property	--------	3,914.42	3,914.42
Miscellaneous	4,291.25	4,746.86	455.61
	$241,098.35	$333,692.12	$92,593.77

Foreign Christian Missionary Society

Number Contributing Churches	1188	1329	141
Number Cont. Sunday Schools	203	230	27
Number Cont. C. E. Societies	828	720	108*
Number Cont. Individuals	355	375	20
Churches	$51,417.63	$66,434.59	$15,016.96
Sunday Schools	3,573.52	4,862.27	1,288.75
Christian Endeavor Societies	7,923.71	9,714.99	1,791.28
Individuals (General Fund)	13,570.95	9,899.75	3,671.20*
Individuals (Special Fund)	4,602.92	15,929.50	11,326.58
Men and Millions Movement	29,266.96	3,590.17	25,676.79*
Bequests	3,634.46	5,930.70	2,295.24
Miscellaneous	9,647.52	1,920.64	7,726.88*
Annuities	12,399.54	30,344.00	17,944.46
	$136,037.21	$148,625.61	$12,588.40
Loss in General Fund Receipts			$15,273.85
Gain in Special Fund Receipts			9,917.79
Gain in Annuity Fund Receipts			17,944.46

National Benevolent Association
(Five Months Only)

Churches	$19,274.57	$24,017.77	$4,743.20
Schools	13,920.78	18,558.60	4,637.82
Societies	950.07	2,189.55	1,239.48
Individuals	22,314.26	56,948.18	34,633.92
Lodges and Welfare	1,090.81	1,807.06	716.25
Patients— Board and Admission	10,317.91	12,458.48	2,140.57
Annuities	4,800.00	19,342.57	14,542.57
Trust Funds	780.00	5,266.69	4,486.69
Endowments	100,500.00	--------	100,500.00*
Bequests	16,445.99	1,005.00	15,440.99*
Interest Earned	4,104.83	12,213.28	8,108.45
Men and Millions Movement	12,992.70	2,990.74	10,001.96*
Miscellaneous	2,512.22	2,637.18	124.96
	$210,004.14	$159,435.10	$50,569.04*

Board of Church Extension

Churches	$9,987.06	$13,688.74	$3,701.68
Sunday Schools	154.50	307.01	152.51
Individuals	162.95	931.24	768.29
Annuities	10,070.00	25,550.00	15,480.00
Bequests	19,954.09	706.00	19,248.09*
Men and Millions Movement	13,934.34	3,692.82	10,241.52*
	$54,262.94	$44,875.81	$9,387.13*

Board of Ministerial Relief

Churches	$14,034.39	$20,506.10	6,471.71
Bible Schools	2,745.02	13,780.38	11,035.36
Individuals and Men and Millions Movement	26,443.49	3,867.83	22,575.66*
Bequests	7,484.85	3,768.97	3,715.88*
Annuities	400.00	2,800.00	2,400.00
Interest and Rent	2,789.61	3,013.70	224.09
Miscellaneous	514.02	3,979.31	3,465.29
	$54,411.38	$51,716.29	$2,695.09*
Pension Fund October 1, 1919			$52,513.05
Dues Paid in by Ministers			15,692.97
Balance in Pension Fund April 1, 1920			$68,206.02

Board of Education

Churches	$2,161.76	$7,712.35	$5,550.59
Colleges	1,650.00	1,511.47	138.53*
Miscellaneous	557.68	781.70	224.02
Interest	3.18	3.18	--------
	$4,372.62	$10,008.70	$5,636.08

Board of Temperance and Social Welfare

Churches	$998.69	$1,434.02	$435.33
Sunday Schools	--------	33.19	33.19
Individuals and Men and Millions Movement	1,831.09	4,499.33	2,668.24
Miscellaneous	144.65	991.26	846.61
	$2,974.43	$6,957.80	$3,983.37

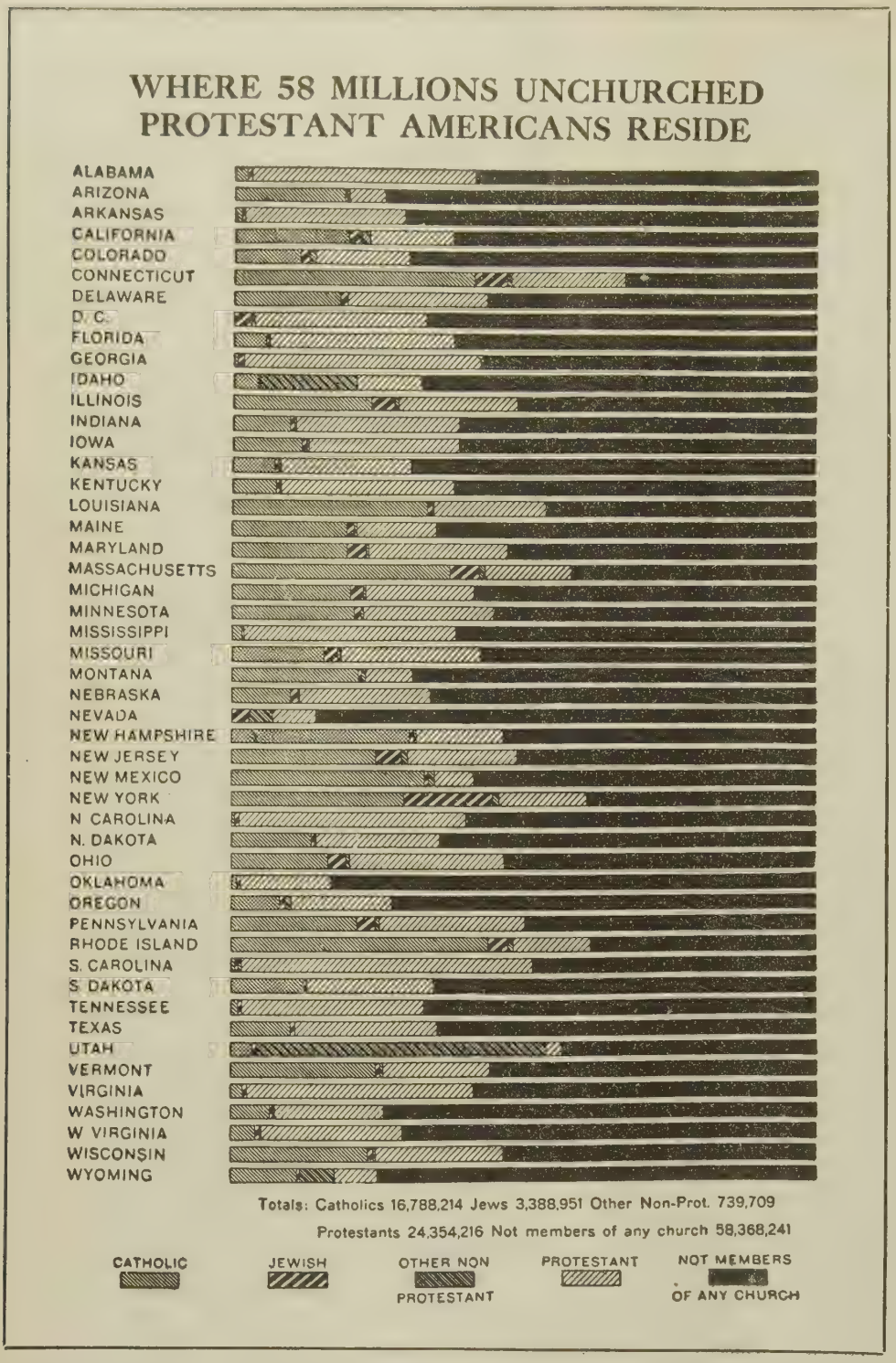
Association for the Promotion of Christian Unity

Churches and Sunday Schools	$1,515.81	$1,889.92	$374.11
Individuals	997.70	302.10	695.60*
Literature	64.10	21.50	42.60*
Miscellaneous	30.25	--------	30.25*
Interest	13.38	10.03	3.35*
	$2,621.24	$2,223.55	$397.69*

Grand Totals for All Boards

Churches	$171,593.79	$188,785.06	$17,191.27
Sunday Schools	58,019.94	95,974.26	37,954.32
Christian Endeavor Societies	8,087.46	10,103.81	2,016.35
Individuals and Men and Millions Movement	315,860.42	242,428.43	73,431.99*
Bequests	93,830.58	27,143.45	66,687.13*
Annuities	33,969.54	86,336.57	52,367.03
Interest and Rent	31,853.51	46,899.23	15,045.72
Missionary Societies & Circles	120,175.50	170,154.00	49,978.50
Children's Organizations	4,619.21	4,008.87	610.34*
Mission Fields and Institutions	8,640.67	8,720.91	80.24
Subscriptions and Literature	18,290.54	8,003.35	10,287.19*
Miscellaneous	43,644.29	58,018.82	14,374.53
	$908,585.45	$946,576.76	$37,991.31

* Loss.



United Christian Missionary Society

THE Executive Committee of the United Chirstian Missionary Society, at its meeting in Cincinnati on Tuesday, March 23, 1920, by unanimous vote, selected St. Louis, Missouri, as the city for general headquarters for the United Christian Missionary Society. This decision was supported by the unanimous vote of the officers of the Society, including all the national secretaries present.

The question of the location of the general headquarters had been studied throughly by a sub-committee of the Committee on Unification during a period of more than two years. The investigations had included visits to each of the cities considered and many conferences with those interested. Carefully prepared typewritten statements had been submitted by local committees in each of the cities and these statements had been revised and brought down to December, 1919. They were accompanied by literature, charts and maps setting forth the advantages of each city.

A questionnaire had also been circulated regarding the items which should be taken into account in the selection of the headquarters city, from which questionnaire a schedule covering the chief points for consideration had been prepared.

All of this was submitted by the Committee on Unification to the Board of Managers of the United Society at its first meeting in St. Louis, December 30, 1919, at which time the Board of Managers voted to commit it to the Executive Committee, which it named, the constitution requiring that the Executive Committee should report its acts to th Board of Managers for confirmation.

The Executive Committee, at its meetin in January, had set Cincinnati, March 23, a the place and date for determining this issu Judge Frederick A. Henry, Chairman of th General Board of Managers, had been selecte as an attorney to direct the Executive Com mittee in the matter of the incorporation o the United Christian Missionary Societ Judge Henry had the matter under advis ment for two months, with the findings o the attorneys previously consulted befor him. A telegram was received from Judg Henry and presented to the Executive Com mittee on the above date, stating that th question of incorporation would undoubtedl turn on the location of headquarters, whic question he could not decide. The Executiv Committee, therefore, felt that it must pro ceed to determine the general headquarter city.

The Executive Committee carefully co sidered all the material submitted and als the personal statements which were made r garding the several cities.

Before balloting the Executive Committe determined that no ballot should constitute vote of the Committee until one of the citie under consideration should have received, i a single ballot, two-thirds of all the vote cast, and that when such a ballot was reache the vote of the Committee would be mad unanimous.

The secretaries present also agreed in ad vance that they would unanimously suppor any decision reached by the Executive Com mittee.

The fourth ballot stood as follows:

St. Louis, 12; Indianapolis, 3; New York 0; Cleveland, 0; Chicago, 1; Cincinnati, 2.

The Committee then voted unanimously i favor of St. Louis, Missouri, as the head quarters city.

This action of the Executive Committee i subject to the approval of the Board o Managers and to the final approval of th Convention. The Cincinnati Convention pre viously directed the officers and Board of Man agers to take the necessary steps, after com petent legal advice, to incorporate the Unite Christian Missionary Society and to carr into effect the purposes of its organization and the Board of Managers at St. Louis, a above cited, committed this matter to th Executive Committee.

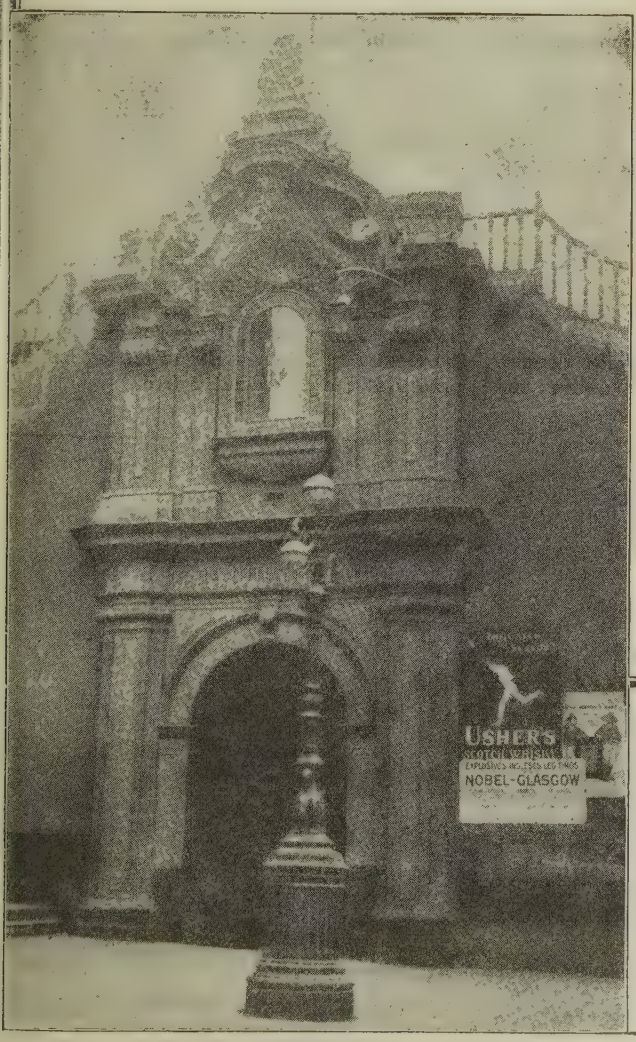
It should be stated that the Committe reached it conclusion wholly upon considera tion as to the best interest of our grea brotherhood and without personal regard fo themselves or for the officers of the con stituent boards. *No financial or material in ducements were offered or considered fro any source whatsoever.*

F. W. BURNHAM, *President.*

Index to World Call for 1919

THE large amount and great variety o the material that appeared in WORL CALL in 1919, made the preparation of a complete index a serious undertaking. It is now printed and ready for mailing, without charge, to subscribers who request it.

Others will do well to follow the example of the thoughtful ones who kept a file of the magazine. It will be found invaluable for reference, and the index makes every article and illustration readily accessible.



THE photograph shows one of the entrances to the compound of St. Peter's Church, Lima, Peru, and by its side, on the wall of the compound, a poster advertising whisky, and it is characteristic of Latin America that no one sees anything incongruous in such an arrangement.

Present Church Building at New Orleans, Louisiana. A Modern Community Plant Will Soon Occupy this Site

Opportunities in the South

By A. R. Moore

THERE has never been a time when there were greater opportunities for the Disciples of Christ in the "Old South" than the present. Our first opportunity came in the days of Mr. Campbell, when that great man visited this section of our nation and preached in most of the southern states, and when the *Millennial Harbinger* was taken and read far and near. But the war between the states broke up and scattered the churches then in existence and a new start had to be made.

In the period that followed the civil conflict a few disciples got together and tried to reorganize and recoup their losses. But in the South, particularly, our people inherited some of the principles of the Primitive Baptists, a people who did not believe in Sunday schools, or organized missions. For a period of twenty years or more very little was done in the way of cooperative effort and many opportunities for both churches and schools were lost.

When, under the leadership of the American Christian Missionary Society, an effort was made to organize for effective work, there was much opposition on the part of those, our own people, who did not believe in the use of societies, and this very naturally retarded our growth.

But the South is no longer tied to the past. It reveres and holds in sacred memory all the good of the past, but the South today stands with its face to the future. It has experienced a great commercial awakening, and it sees in no less degree its opportunities in religion.

The First Church in Atlanta, the First in Jacksonville, and the First in Birmingham, are among the great churches of our brotherhood; great in membership, great in missionary offerings and great in all lines of church activity. Then there is a larger group following close to these, such as Augusta, Savannah, Macon and Valdosta, in Georgia; Selma, Montgomery and Mobile, in Alabama; Tampa and Miami, in Florida; Columbia and Charleston, in South Carolina.

The seaport towns of this region deserve careful consideration. Already active, the ports of the Old South are starting into a period of vast development. In some of these we have no churches as yet. In all, we need to put in more money and do a bigger work. Mobile, Pensacola, Tampa, Miami, Jacksonville, Savannah, Charleston, are all growing cities, destined to be great cities in a few years, and need special effort of the wisest sort at this time. In great industrial centers like Atlanta and Birmingham, it is impossible for the churches to keep pace with the growth of population.

Then there are big, growing towns in all these states—towns of from five to twenty thousand population—where we have a nucleus of disciples, but no church organization. Such towns are Albany, Americus, Bainbridge, Brunswick, and Cordele, Georgia; Dothan, Enterprise and Huntsville, Alabama; Greenville and Greenwood, South Carolina, and many others of perhaps equal importance, towns which must be entered within the next two or three years.

We have our hands full with the missions now being conducted, like Rome, Columbus, Waycross, Mobile, Gadsden, Orangeburg, Sumter, and others; missions that are prospering and which will in a few years become self-sustaining churches. But if the other cities are to be entered now, and every day lost is more than so much time lost, we must have the help of the American Christian Missionary Society.

The South is a great and inviting missionary field. I have spoken only of the states in which I am at work, but the same can be said of other states of the South. Today is the day of opportunity in the South. The plea of the Disciples of Christ is needed in the South. The forward steps in cooperation, looking toward ultimate union, make it imperative that this plea for simple, New Testament Christianity be pushed now. It is equally imperative that we maintain our own unity. We are on the threshold of the greatest victory in all our history, and we must stand together now more than ever, in order that we may not be cheated of that victory. Loyalty to Christ, to the prayer for unity which He prayed and to the spirit of brotherhood, which He taught, will give us that victory. And that will not be our victory, the victory of a human organization, but the victory of the Kingdom of God.

Camp Meeting at Benjamin, Texas

Notes and News

Argentina is the melting pot of Latin America. In it are being wrought out the same social and economical problems the United States is wrestling with.

We have learned with regret that toward the close of 1919 little Rachel Bierna of Rath, India, was quite ill. The last letter we had reported her much better, and the parents were altogether hopeful.

If Latin American mothers hear and heed this counsel, the presses of the American Bible Society will have to run overtime. The Society is already supplying Scriptures to meet rapidly increasing demands from Latin American countries.

The idea of Bible Year, 1920, which is being promoted by the New York Bible Society, started in Great Britain. The purpose is to set forth the value of the Bible upon the individual and national life, and to increase interest in the Bible and Bible reading.

Mr. and Mrs. Richard Dobson, formerly of Birkenhead, England, reached the Jamaican field March 16, 1920. We are looking for strong and efficient service from these people who have made a good record as leaders in churches in the United States and also in England.

Mr. and Mrs. C. A. Vannoy left the College of Missions March 11 for their new work in the boys' school at Buenos Aires, Argentina. Mr. Vannoy received his doctor's degree from the University of Iowa. Before coming to the College of Missions he was a member of the faculty of Culver-Stockton college.

Miss Hallie Lemon of the Mexican Christian Mission, San Antonio, writes that the workers are all very happy and just as busy as they can be. In preparation for an evangelistic meeting they were holding daily workers' conferences and prayer meetings, also planning for Bible studies in the Mexican homes.

Mr. Elmer R. Child of the Mexican Christian Institute, at San Antonio, Texas, reports that they had ten confessions during the days of their special effort, and were expecting to have baptisms Easter Sunday. He says the confessions do not measure the good done to the little congregation.

"Stable government rests on the character of its citizens. There can be no regeneration of society until there is a regeneration of the individuals who compose society. In the language of Herbert Spencer, 'There is no political alchemy by which you can get golden conduct out of leaden motives,' or, in the pithier phrase of Moody, 'If you want good water, it is not enough to paint the pump; you must clean out the well.'"

News of the death of Mrs. Christina Forsythe, the missionary W. P. Livingstone immortalized as "The Loneliest Woman in Africa," at her home in Rothsay, Scotland, last February was recently received by her friends in America. A few years before she had returned from one of the most glorious triumphs in missionary history. Broken in health, she was forced to undergo a surgical operation, the shock of which killed her.

Captain J. B. Frazier, head of the Chaplains Corps in the Navy says: "Just now the churches of our country have a great opportunity in the Navy. There are approximately sixty vacancies in the corps of Chaplains. We need men of culture and of established ability and character—men of high class who will not put the church to shame, not fail to measure up to the ideals and demands of the Navy. It is a hard place to fill—weaklings will not do."

The 1920 Summer School of Missions, under the auspices of the Interdenominational Committee of the Central West for Missions, will be held at Winona Lake, Indiana, June 17 to 24. Those who may attend are women and young women, presidents of missionary societies, Sunday school teachers, program leaders and those who wish to become leaders. Further information may be had from the publicity chairman, Mrs. W. P. Topping, 706 Douglas Avenue, Elgin, Illinois.

T. H. Lawson of Willows, North California, writes, "I am now in the midst of a ten days' evangelistic effort. I was disappointed in getting an evangelist so am doing the preaching myself, with our adughter, Mrs. Shirley R. Shaw of Stockton, singing for us. Influenza has tied things up somewhat, but we hope to at least increase the spiritual life a little. We have been having a full house Sunday nights for some time. We are using the lantern and have the town interested. We have sold the lots where the building now stands and will move to a new location in April and enlarge the present building. I am hoping the church can be induced to make it a modern workshop."

Emory C. Cameron is preaching for the churches at Fairfax and Kay City, Oklahoma. At Fairfax the church has been granted a loan which has not yet materialized on account of high prices. At Kaw City the Sunday school is growing so rapidly that they must add to their present building. They are now making provision for their increased Sunday school and must have $600 or $700 assistance from the Board of Church Extension.

At the March meeting of the Board of Church Extension the following loans were made at 4 per cent: Lonsdale Church, Knoxville, Tennessee, $1,300; Morgan Park Church, Chicago, Illinois, $7,200; First Church, Grafton, West Virginia, $8,000; First Church, Batesburg, South Carolina, $1,500; Central Church, Louisville, Kentucky, $6,000; First Church, Hugoton, Kansas, $1,750; the church at Maryville, Tennessee, $1,500; First Church, Bigheart, Oklahoma, $3,000.

Cullman, Alabama, is erecting a $27,000 modern church plant, including the furnishings, and is earnestly asking for $8,000 help from the Board of Church Extension. The building will be gray brick veneer, Gothic in style, with a basement under the whole building, hardwood floors, electric lights, modern Sunday school facilities. Cullman

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Second Semester closes Thursday, June 17, 1920.

Summer Session opens Monday, June 21, and closes Saturday, August 14, 1920.

Fall Session opens Tuesday, September 14, 1920.

For information address

BUTLER COLLEGE
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has a population of 4,000 and is growing rapidly. Has any individual or church $8,000 which could be better used than to put up a building like this?

Help from the Board of Church Extension will soon be needed for a new church at Great Falls, Montana. It is absolutely imperative that the church there shall have better equipment for its work. This is perhaps one of the greatest cities in Montana and a most strategic point. The pastor, E. E. Francis, is leading the church in a splendid way. W. F. Turner recently visited Great Falls and considers it a most promising and important field. He urges the Board of Church Extension to go the limit in extending help to that church.

Sterling, Colorado, has a population of 8,000 and is located on the Chicago, Burlington and Quincy, and the Union Pacific railroads. They are building a brick church to cost, including the lot, $23,000, and want at least $8,000 help from the Board of Church Extension. They state they can be self-supporting in two years if they get this help. They will have Sunday school rooms, full basement, kitchen and restrooms, study and a furnace. They have 100 members there with a Sunday school of 117 and there is prospect of growth. This is another fine opportunity for the Disciples of Christ.

With sorrow we hear of the death of one of the most devoted members of the Board of the Cleveland Christian Orphanage—Mrs. M. P. Bucholz. She had long been a member of the Board and was ever active in the advancement of the children, giving one day in each week to teaching them in some useful branch of industry.

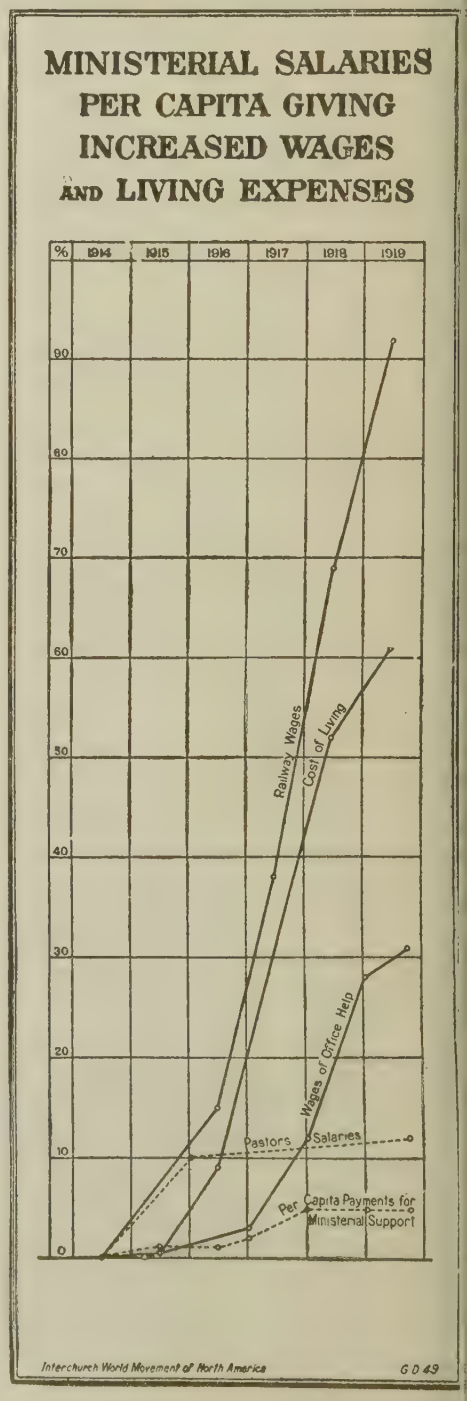
She was an accomplished woman, gifted in many ways. Many of her poems appeared in the columns of the *Christian Philanthropist.* She was an expert painter on china and found time for these things and her duties as Sunday school and Bible class teacher while she faithfully for many years nursed an invalid husband and reared her five children. She was a member of the Highland Avenue Church of Cleveland.

Lewis P. Kopp, Brownsville, Texas, writes: "During February the third Church Extension note of $500, together with the semi-annual interest was paid. It should be a very easy task for this congregation to pay the other two notes on or before maturity."

Mr. and Mrs. Earl N. Griggs completed nine months of work in the Fargo Church, North Dakota, early in March. In a personal letter Mr. Griggs says: "Nine months ago today we arrived, and tonight we doubled our membership in the church. We want to keep humble, but we can't help but be just a little glad that the Lord has seen fit to use us in a small way. We hope His name has been honored and men really helped." We understand the Sunday school has had as high as one hundred and seventy-five present. That is fine progress.

Miss Alice Hines, one of our faithful missionaries at Hazel Green, Kentucky, in writing recently about the baptismal services there when nine of the students and one of the teachers were baptized, speaks enthusiastically of the happy Easter season they had been having among the students. She adds "I wish I might hand you for perusal two letters received from former Christian Endeavorers who were in our school here, and are now in other schools. They not only send these messages of loving thought, but an offering for the work."

F. D. Butchart reports as follows regarding our Bohemian mission in Cleveland, Ohio: "Our Home Department of the Bible school is in a very prosperous condition. We have about one hundred mothers in the department who find it impossible to attend Sunday meeting. For them we are holding cottage district meetings, and once a month an afternoon meeting at the church. Our topics of study for the current months are as follows: Jesus and Our Church, Jesus and Our Friendships, Jesus and Our Homes, Jesus and Our Work, Jesus and Our Amusements, Jesus and Our Ideals and Purposes."



Central Church, Gary, Indiana, where O. E. Comes ministers, reports thus on the every member canvass, "The pledges for missions from the every member canvass and a close follow-up have doubled the amount this year over last. We have introduced the duplex envelope into the Bible school as well as church. We have but two funds, current expense and missions. Every boy and girl as well as members of the church are given opportunity of supporting the church at home and abroad. Almost every Sunday school child is giving to both funds every Sunday. Bible school expenses are paid from the church treasury and all funds go into the treasurer's hands. We believe we are training the future church to get under the whole task, and incidentally we are getting more money for current expenses and missions than ever before."

Good, fresh milk is an exceedingly important item of food for the children whether in a private home or an orphanage. Our Cleveland home is quite fortunate in this regard. W. C. Bower for several years has furnished the home with five fine cows. When a cow gets too old he replaces it with a younger one. When a cow goes dry he immediately replaces it with a fresh one. He also furnishes the feed for the cows. He doubtless regards this as the finest investment he makes, for it must be a constant joy to him to think of the fact that the kiddies have all the good, rich milk they need.

Miss Alice Hines, of our Hazel Green School, reports that on March 15 fifteen of our students were baptized, and that seven of the number were boys from Mr. Ronsheim's Sunday school class. Mr. Ronsheim wrote recently, "God helping me, every boy in this dormitory, aye, every boy in my Bible school class will have entered into the church by Easter time. Beginning tomorrow night I will hold ten-minute services each evening here in the dormitory. Miss Hines will do the same work among the girls." The latest word from Hazel Green is that twenty-five of the students have been baptized.

Recently the Board of Church Extension has received an annuity of $500 from an old friend in Kansas, another annuity of $2,000 from a former giver in Kentucky; a gift of $4,000 from a friend in Missouri, who formerly gave $10,000, and $800 from a friend in Iowa, who has already given $13,800. Negotiations are now going on for the closing up of another $10,000 annuity gift, and one of $1,000. Do you know that annuity money given to the Board of Church Extension is used to erect church buildings? What a satisfaction it must be to know that your money is building and housing homeless Disciples of Christ while it is earning you an income.

Mrs. J. C. Gentry of Atlanta, Georgia, has left her beautiful home on St. Charles Street and moved over to the Southern Christian Home, bag and baggage—husband included in her belongings, but not as baggage—in order to supervise the home while some changes are being made and the whole place put in order. The grounds were in need of considerable attention to make them look trim and presentable.

In explaining her mission she says: "It is my purpose, at the wish of the Board, to handle the business end of the work here for awhile, in order to reach a conservative estimate of the cost of operation." Her compensation is revealed in her statement: "The children are very obedient and it is very pleasant being with them. One grows to love them from association." This service to the home is only one of the many expressions of devotion to this ministry that has characterized the attitude of both Mr. and Mrs. Gentry toward the orphan child.

The Central Christian Church, Louisville, Kentucky, over which Albert Nichols presides, has been made to rejoice heartily by the securing of a splendid church building on Second and Oak Streets, through the assistance of $6,000 from the Board of Church Extension. Mr. Nichols writes, "We had our

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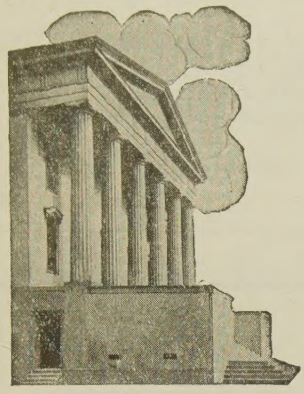
FOR MEN AND WOMEN



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opening day Sunday in our new church building and it was an auspicious day. The Sunday school was the largest in its history and the audience was more than we expected. We had one addition to the church. I feel sure that Central Church has the best prospect of growth of any of our congregations in the city. We are grateful to you for this loan and feel rather comfortable in knowing that such a fund has been ready to help us through this important and splendid deal."

Of the Scoville union evangelistic meeting in Deming, New Mexico, N. J. Reasoner writes, "We received nearly twenty-five per cent of the cards signed. Seventy-five of these were reconsecrations and 88 confessions. I have baptized one who did not sign a card and 40 others, and have received nine, while one backslider, whose name was still on the church roll, returned. The Presbyterians have twice used our baptistery and have immersed six. They have already received about a dozen and the Baptists, who have twice used our baptistery, have received about two dozen. The Methodist Episcopal Church has immersed none as yet, but their numbers had increased 137 before last Lord's day."

The first reports from our Superintendent of Missions in North West District of Oklahoma, J. G. Parsons, gives the following information: "Visited Tyrone Church. Organized Bible school. Arranged to visit this church two Sundays each month until work can be built up and minister located. Boise City has a group of unorganized disciples. No building. Also Garlington, in country near. Will try to unite these groups in one church at Boise City. Forgan has no organization or building, but quite a number of disciples. May hold meeting and organize later. Gray Church badly disorganized by removals. No Bible school at present. Will endeavor to organize both school and church. Nice little building here."

When Boyd Keith, the genial and persistent treasurer of the Christian Orphans' Home Board of Dallas, Texas, passed through St. Louis recently, he informed the National Benevolent Association that they were at work on the unfinished portion of the building and expected it to be ready for occupancy in about three months. This will furnish capacity for fifty more children, and will greatly relieve the situation in Texas. They have been turning away children by the score. Incidentally it might be remarked that Boyd Keith has such a grip on our churches of Texas that he keeps our two institutions at Dallas supplied with needed funds by correspondence. He is a busy business man and does the work without charge.

T. Newton Hill, Bina, India, writes of their enjoyment of the visit of Mr. Bert Wilson to Bina, and the pleasure of himself and Mrs. Hill in having Mr. Wilson in their home. He writes further: "We have appreciated his coming for this reason too, that we have not yet seen through the problems of our work, and his fresh impact and his vision, unclouded by any getting used to conditions, will help much. He is making a fair and thorough canvass of our work here and we shall always know that he has seen with us some of the conditions which we shall be facing through the years. It is at an opportune time. The mission out here has been unifying its work and organization and is in a better position to conserve the results of any forward movement. We are expecting to get out into camp soon, and hope to keep the men out most of the time until convention time. On the other trips we preached to about nine hundred men, while Mrs. Hill and one Bible woman talked to about six hundred women. After convention I shall have charge of all the work here except the zenana work. We shall not be able to get out so much then but there are more in Bina than we can reach. We are getting a bit of a vision of a community house, especially for our Christian women. The girls' school building offers an opportunity."

At the last meeting of the Board of Ministerial Relief, action was taken placing twelve people on the honor roll of the brotherhood. Six men and six widows. Some of these had as high as 63 years spent in the ministry. One had reached the advanced age of 93 before circumstances brought her to the attention of this Board. The responsibility assumed, including the increases, at this one meeting amounts to $280 per month. Payments are now at the rate of $64,524 per year. There are now 246 homes in this family of faith to whom the churches owe generous recognition for their faithful labors in the past.

We rejoice in the splendid report from Alameda, California, as given by the minister William Jones: "Every department of the church is forging ahead. Held a 'White gifts for the King' Christmas, and by this means we very ably assisted two families. Christmas dinners were provided and suitable garments were purchased for them. Church school is caring for a Belgium orphan as well as making preparations for the installation of a stained glass window in the church this year. The church is making arrangements to pay the minister at least $2,000, this being an increase of $700 over a year ago. Last year the Bible school averaged 4.8 per pupil each Sunday. Over seventy-five new pupils were added to the school last year. Our apportionment for the brotherhood activities will be realized with great joy."

A letter from Mr. E. T. Cornelius of Mexico, under date of March 30, gives the following good news: "There are special services in San Luis all this week, and our Mexican minister, Pilar Silva, went over to help. There will be about ten baptisms next Sunday. The work is doing nicely there. We have been having good attendance at our preaching services here at Aguascalientes, and have recently had several confessions. We plan for our third baptismal service April 11. The big *pila* or fountain in the large patio here makes a splendid outdoor baptistery. Dr. Fuller has made steps, and it is fine to have the services out there under the grapefruit, pomegranate, apricot and aguacate trees, and with the shade of our beautiful pepper trees over us. Our colporteur is out on his long trip over the states of Aguascalientes and Zacatecas, and I am expecting a very interesting report of his work. He is one of our own members, and is largely supported by the Bible Society. The service he has rendered has been invaluable."

A letter from Mrs. Lillian P. Johnston, of Monieka, Africa, has in it the following interesting note concerning the way they live:

"We are comfortably settled in one end of the hospital. Dr. Jaggard and his bride are in the other end. I suppose one family will move into the old house when the Hedges move into their new one. We have cement floors, cheesecloth for glass in windows, thatch roof, tin walls, and mud kitchen as far away as an ordinary barn at home. But it is necessarily so, on account of possible fire on the thatch roof, and because it will become a cook house for native patients later. We have two rooms and bath room, with porch all around. We shall probably use the back porch for a dining room, as it never gets the sun, and rarely the storms."

From Florence, Alabama, the following message comes, sent in to the home office by the pastor, E. C. Sechler: "A Christian Endeavor Society was organized about the first of September and has grown both in numbers and efficiency. There are now more than sixty members with an average attendance of more than fifty. The Christian Woman's Board of Missions is having its regular meetings with new members reported each month. It is seeking to enlist each woman of the church. The Sunday school is possibly the most prosperous organization within the church—prosperous in attendance and its very generous offerings to missions and local work. Fifty-six have united with the church by confession and letter during the last ten months. We are working hard and expecting much bigger things in the not far distant future."

The Christian Woman's Board of Missions has given help to the church at Fargo, North Dakota, for several years. Mr. Earl N. Griggs is now the minister there. One of the members has recently written: "We are moving on very well. Mr. Griggs is a hard worker; preaches telling sermons, and results are being seen. A Brotherhood was organized in November. We have over thirty members and meet twice a month; have a 'feed' prepared by the men, and a program is given. A week ago Sunday evening there were four baptisms, all grown people. There was one confession last Sunday. Many have been added by statement and letter. We started in last June with forty-one members. Our goal is three hundred and forty-four in 1924. Mr. Griggs made an appeal at our annual meeting to establish an altar in each home. The majority of our members responded."

Miss Effie B. McCallum, Nanking, China: The schools of the city and the students all over China have been greatly disturbed over the recent events in Foochow and the killing of two Chinese in a riot by the Japanese. In many cities schools were closed for three days while the students marched through the streets preaching to the people and seizing Japanese goods, which they burned. In Nanking they were only out one day. They collected in a large parade ground in the afternoon with their booty heaped in the center of the crowds gathered there to see the excitement and the goods were burned. The whole affair resembled a big football rally in the States, and if it were not for the seriousness of the affair and the earnestness of the students one might mistake it all for a frolic. They do not cease to go out on the streets and into the tea-shops and teach the people. The boycott is being made more rigid every day. Every prayer meeting partakes of the nature of a patriotic meeting, and constantly prayers are going up in the churches for China.

Last week our school received special notice and mention in the city. The students' organization is seeking to get cooperation in all the schools of the city, and have outlined a course of lectures and special meetings for all students to encourage this feeling of unity. Last Sunday an oratorical contest was held, the orations being given on the subject, "How can the city of Nanking be improved?" One of our girls was chosen in the preliminary tryout for the contest. Our girls were especially pleased over this, because there were only two girls represented in the contest, the others being boys. The schools are both government and mission schools.

Miss F. W. Henry, the chairman of the admission committee of the Colorado Christian Home, wrote the National Benevolent Association recently that they were turning away from twenty to forty-five children a month. While all of these were not cases that would have been received into the home, the great majority of them were cases needing

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the protection of a Christian home. The pathetic thing about the situation is that other children's homes in Denver are as crowded as ours. We wonder what becomes of these children. Our home can care for only forty-five. Something must be done to relieve the situation. No wonder the board at Denver is getting nervous and restless when they are compelled to say "No" to so many pathetic appeals from needy children. It is sincerely hoped that the Interchurch drive in April will net the Colorado brethren a sufficient amount to enlarge the home at Denver.

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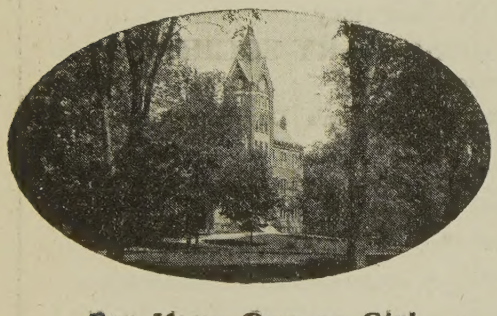

For Your Boy or Girl

Miner Lee Bates, Pres. **Hiram, Ohio**

Note the forward movement in the work at Lakeland, Florida, where Charles H. Trout ministers. "We are starting out on 1920 with the brightest prospects in the history of the church. We are having splendid audiences, and excellent interest and two and three additions every Sunday. On Wednesday evening I am giving a course of Bible lectures and Bible study, which is now gaining in interest and attendance. We have such poor advantages in the way of a building to take care of them. We want to secure what is recognized as the best site for a church in the city, but they want $10,000 for the lot. We must have that lot, as it means so much to us. We are trying to see if we can get a cut in the price. Our motto for 1920 is 100 additions, and in five years to have a property worth $45,000. Lakeland is growing and we must have a plant here."

Dr. and Mrs. George E. Mosher have reached the Congo in Central Africa. Dr. Mosher has gone out as a special dental missionary and Mrs. Mosher was formerly Miss Apperson, with one term of service at Monieka. Dr. Mosher writes very interestingly: "I gave Mr. Johnston a bit of relief and have extracted two molars for natives, taken charge of the carpenter gang at Bolenge, done a little gardening, killed a monkey and a pheasant, and shot a crocodile which got away into deep water. I call that some record for the first month's dentistry in Africa.

"Our stations need more workers everywhere, teachers, builders and evangelists. Dr. Frymire told me that he had fifteen major operations waiting because he could not get other work off his hands, and he is also trying to get a house ready to live in by the time the returning missionaries crowd him out of his temporary quarters. All the doctors are pitifully short of drugs at present.

"Here in Africa where the natives are anxious for every new thing we can teach them, the work rapidly assumes vast proportions and every missionary on the field is overworked. Some of our workers cannot hold out many years at the rate they are going. It will not be the climate that kills them so much as lack of time for recreation and proper care of their bodies."

He adds, "If there are fifty good, whole hearted Christian Americans who really want to do the most possible good in the world in the shortest space of time why not embrace the opportunity of this crying, beseeching work?"

Frank E. Harnar, Harda, India: The school work has started well. We had to dismiss two teachers, one other resigned, and two were transferred; so we have had to employ a number of new teachers; and we have also had to employ an additional teacher in one of the primary schools. This taking on new teachers is always an uncertain thing. One never knows how they will turn out; but I think that in most cases we have made no mistake in our choice. But the one thing about all Indian workers, with a few exceptions, is that they need oversight and guidance, and that is what takes so much energy and time in a big work like our school work here. We have four primary schools, middle and high school, and in all there are about forty-five teachers. But I am glad to say that a number of them are excellent workers and can be trusted to go ahead. Our total attendance is larger this year than last. In the boys' primary school, the attendance last year was one hundred and fifty-nine, and already it is two hundred and one this year and there will be still more a little later. The first English class in the Middle School has over forty boys in it. There is a larger number than we have had in that class ever before. I go to the High and Middle Schools every day, besides attending to the office work, having conferences with the teachers, etc. I plan to visit one or two classes each day to see how the teaching is being done. As often as I can find time, I visit the primary schools but I can't spend much time there; the days are too short. Correspondence takes at least one hour a day, and many days much more. Every day some of the workers come to the bungalow to see me about something or other either concerning their work or some personal matter. The hostel takes a good deal of my time also; giving time to that I consider one of the most important matters. We have seven Christian boys in the hostel this year. I would like to spend some time with them each day, not only in an official way, but as a friend. I would like to take part in some of their games and get into closer touch with them, for it means so much to them and it would mean so much to the Mission later on. But as long as there is only one school man here, it is impossible to do much along these lines.

Bible students and teachers will be interested in the report of the death of Francis N. Peloubet at his home in Auburndale, Massachusetts, age eighty-eight years. He had been a leader in Sunday school circles since 1875, when he issued the first volume of Peloubet's Select Notes on the International Sunday School Lessons. This annual commentary has grown in popularity from year to year. Since 1901, Dr. Amos R. Wells, editor of the Christian Endeavor World, has been associated with Dr. Peloubet in the production of the commentary and will naturally succeed him in that important work.

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